

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VII

Philadelphia, February, 1919

No. 5

CONTENTS

	PAGE
SUPPORT OUR WAR COMMISSION	137
EDITORIALS	
NOTICE CONCERNING THE COLLECTIONS FOR THE CHURCH WAR COMMISSION	138
"DAGGERS IN THE AIR"	138
FROM THE GENERAL WAR COMMISSION	139
SKETCH OF THE CLERGY RESERVE CORPS AND WAR COMMISSION OF THE DIOCESE	140
CHRISTMAS EVE AT CAMP MEADE, MD.	141
NEW YEAR'S EVE AT EPIPHANY HOUSE	141
LETTERS FROM CHAPLAINS AND SOLDIERS	142
OLD ST. STEPHEN'S CLUB	145
RESIGNATION OF REV. DR. PIERCE	145
IN MEMORIAM	146
A SUMMER SCHOOL OF THEOLOGY FOR STUDENTS RETURNING FROM NATIONAL SERVICE	148
THE ADVANCE PROGRAM OF THE BROTHERHOOD OF ST. ANDREW	148
ST. ANDREW'S MEN AND THEIR WORK	149
THE DIOCESAN CHURCH	150
EPIPHANY MEETING OF THE WOMAN'S AUXILIARY	150
THE ALTAR GUILD OF THE CITY MISSION OF PHILADELPHIA	152
ANNUAL CHURCH CLUB DINNER	152
WHAT NEXT?	155
NEW WINDOW AT VALLEY FORGE CHAPEL	157
THE NEWS DEPARTMENT	154
THE BUSINESS PAGE	134
CONFIRMATION APPOINTMENTS FOR FEBRUARY AND MARCH	134

ONE DOLLAR A YEAR

FIFTEEN CENTS A COPY

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Terms

Single Numbers	15 cents
Annual Subscription (by mail)	\$1.00
Twenty-five or more copies to one address	Each, 50c. a year

THE BISHOP OF THE DIOCESE
THE BISHOP SUFFRAGAN

Editor

REV. FRANCIS C. HARTSHORNE, M.A.

Assistant Editor

REV. BENJAMIN S. SANDERSON

Business Manager

CHARLES H. CLARKE

Address all communications for the Editors to

REV. FRANCIS C. HARTSHORNE,
Phoenixville, Pa.

Material for THE CHURCH NEWS must reach
the editor not later than the 15th of the month

Address all business communications to

CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for February and March, 1919

February 2. Fourth Sunday after Epiphany

A. M. CHESTER—*St. Luke's Church* The Bishop Suffragan
P. M. CHESTER—*St. Mary's Mission* The Bishop Suffragan

February 5. Wednesday

Evg. PHILADELPHIA—*St. Michael's Chapel*,
The Bishop Suffragan

February 7. Friday

Evg. PHILADELPHIA—*Holy Comforter Church, West*,
The Bishop Suffragan

February 9. Fifth Sunday after Epiphany

A. M. PHILADELPHIA—*Church of the Saviour*,
The Bishop Suffragan
Evg. PHILADELPHIA—*Prince of Peace Chapel*,
The Bishop Suffragan

February 12. Wednesday

Evg. PHILADELPHIA—*All Saints' Church, Moyamensing*,
The Bishop Suffragan

February 13. Thursday

Evg. HATBORO—*Advent Church* The Bishop Suffragan

February 16. Septuagesima Sunday

A. M. PHILADELPHIA—*Gloria Dei Church*,
The Bishop Suffragan
P. M. PHILADELPHIA—*St. Mary and St. Philip's Church*,
The Bishop Suffragan

February 19. Wednesday

Evg. PHILADELPHIA—*Holy Comforter Memorial*
The Bishop Suffragan

February 23. Sexagesima Sunday

A. M. PHILADELPHIA—*St. James's Church, Kingsessing*,
The Bishop Suffragan
Evg. PHILADELPHIA—*Calvary Church*, The Bishop Suffragan

March 2. Quinquagesima Sunday

A. M. PHILADELPHIA—*Church of the Atonement* The Bishop
Evg. PHILADELPHIA—*St. James's Church, Hestonville*,
The Bishop
A. M. PHILADELPHIA—*St. Barnabas' Church, Haddington*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Monica's Church*,
The Bishop Suffragan

March 5. Ash Wednesday

Evg. PHILADELPHIA—*Church of the Mediator* The Bishop
Evg. WYNCOTE—*All Hallows' Church* The Bishop Suffragan

March 7. Friday

Evg. PHILADELPHIA—*St. Paul's Church, Overbrook*,
The Bishop Suffragan

March 9. First Sunday in Lent

A. M. CLIFTON HEIGHTS—*St. Stephen's Church* The Bishop
Evg. PHILADELPHIA—*Trinity Church, Logan* The Bishop
A. M. CYNWYD—*St. John's Church* The Bishop Suffragan
P. M. BALA—*St. Asaph's Church* The Bishop Suffragan

March 11. Tuesday

Evg. PHILADELPHIA—*St. Elizabeth's Church*,
The Bishop Suffragan

March 12. Wednesday

Evg. ROSEMONT—*Church of the Good Shepherd* The Bishop

March 14. Friday

Evg. PHILADELPHIA—*St. Ambrose's Church*,
The Bishop Suffragan

March 16. Second Sunday in Lent

A. M. WYNNWOOD—*All Saints' Church* The Bishop
Evg. ARDMORE—*St. Mary's Church* The Bishop
A. M. COLLINGDALE—*Trinity Church* The Bishop Suffragan
Evg. PHILADELPHIA—*All Souls' Church*,
The Bishop Suffragan

March 19. Wednesday

Evg. PHILADELPHIA—*St. Andrew's Church* The Bishop

March 20. Thursday

A. M. PHILADELPHIA—*Eastern Penitentiary*,
The Bishop Suffragan

March 21. Friday

Evg. OGONTZ—*St. Paul's Church* The Bishop Suffragan

March 23. Third Sunday in Lent

A. M. NORWOOD—*St. Stephen's Church* The Bishop
Evg. MOORE—*St. James's Church, Prospect Park*, The Bishop
A. M. RIDLEY PARK—*Christ Church* The Bishop Suffragan
P. M. ESSINGTON—*St. John's Church* The Bishop Suffragan

March 26. Wednesday

Evg. EDDYSTONE—*St. Peter's Church* The Bishop

March 27. Thursday

Evg. CHESTER—*St. Paul's Church* The Bishop

March 30. Fourth Sunday in Lent

A. M. PHILADELPHIA—*Epiphany, Sherwood* The Bishop
Evg. PHILADELPHIA—*St. Andrew's Church, West* The Bishop
A. M. PHILADELPHIA—*Church of the Holy Apostles*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Simon Cyrenian Church*,
The Bishop Suffragan

The Real Estate Trust Co. OF PHILADELPHIA

Southeast Cor. Broad and Chestnut Streets

*Interest allowed on Deposits subject
to check at sight.*

*Takes charge of real estate, col-
lects and remits incomes.*

*Loans money on First Mortgage on
improved real estate, and on
Stock Exchange collaterals at
best rates.*

*Acts as Executor, Administrator,
Trustee, Committee, Assignee, etc.*

*Safe Deposit Vaults. Safes \$5.00
per annum and upward.*

GEORGE H. EARLE, Jr., President

S. F. Houston, Vice-President William R. Philler, Sec'y
Edward S. Buckley, Jr., Treas. J. A. McCarthy, Trust Off'r

J. P. MORGAN & CO.

Wall Street, Corner of Broad
NEW YORK

DREXEL & CO., PHILADELPHIA

Corner of 5th and Chestnut Streets

MORGAN, GRENFELL & CO., LONDON

No. 22 Old Broad Street

MORGAN, HARJES & CO., PARIS

31 Boulevard Haussmann

Securities bought and sold on Commission.

Foreign Exchange, Commercial Credits.

Cable Transfers.

Circular Letters for Travelers, available in all parts
of the world.

Doing Business with a Yard Stick

Stephen Girard—that hard fisted, hard hitting, straight thinking merchant prince, banker, ship owner who still wields a considerable influence through the powerful banking institutions and charities that bear his name, never did business on sentiment.

He was not moved by any appeal save that of security for his investments and property. Stephen Girard transacted his business with a yard stick.

It is significant that this man, the first of our great National business men, should insure all his property in the North America.

And it was the confidence of these early leaders, who won during the days when nothing was certain, that has ever since been an Inspiration and an Incentive.

Insurance Company of
NORTH AMERICA
PHILADELPHIA
FOUNDED 1792

Capital \$4,000,000 Assets over \$28,400,000
Surplus to Policyholders over \$12,317,502.26

Fire Insurance
Tornado
Sprinkler
Inland Transit
Salesman's Floater
Explosion

Automobile
Use and Occupancy
Builders' Risk
Tourist
Motor Boat
Cotton Insurance

Marine
Rent
Leasehold
Parcel Post
Registered Mail
War Risk

Mineral Flooring

UP-TO-DATE, ATTRACTIVE AND SANITARY
DURABLE, FIRE-PROOF, DAMP-PROOF
AND NOISELESS

The Ideal Floor for the Kitchen, Bath, Dining Room,
Corridors, Office, Store, Cafe, Storehouse, Railroad
Station, Hospital, Factory, Restaurant, Pool and
Billiard Rooms, etc.

WE LAY OVER YOUR OLD WORN-OUT
WOOD OR CEMENT FLOOR

Don't let your floor be the "weakest link" in your
store's appearance.

Investigate Now

PHILADELPHIA
MINERAL FLOORING COMPANY
5632-34 SUMMER STREET

Two and one-half squares North of 56th St. Elevated,
Philadelphia

Bell 'Phone, Belmont 182

THE PENNSYLVANIA COMPANY

For Insurances on Lives and Granting Annuities

TRUST AND SAFE DEPOSIT COMPANY

Capital and Surplus \$7,000,000

Broad Street Office
Chestnut and Juniper Streets

517 Chestnut Street
Philadelphia

United Light & Railways
Company 7% Bond
Secured Gold Notes

Due April 1, 1923

To Yield About $7\frac{3}{4}\%$

Bonbright & Company

MORRIS WISTAR STROUD, Jr., Manager

437 Chestnut Street, Philadelphia

The Philadelphia City Mission

225 South Third Street

NEEDS FUNDS

FOR

Food, Rent, Coal, Clothing,
Sick Diet and Medicine

These are great and necessary
auxiliaries to all Missionary labor.

WILLIAM H. JEFFERYS, M.D.,
Superintendent

H. CRESSON McHENRY,
General Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VII. No. 5

PHILADELPHIA, FEBRUARY, 1919

15 cents a copy
\$1.00 a year.

Support Our War Commission

They say this is a bad time to ask for money. But is this true? All depends upon the cause which needs the money. If the cause has something in it to fire our hearts, money will pour out as naturally and inevitably as water runs when ice melts.

The cause of our War Commission is just such a cause. Quite soberly and judiciously we can be immensely proud of our record. This Diocese from the time when we entered the war, has taken a leading part. We organized at once to look after our own men. We went to the help of our neighbors in New Jersey and Maryland. We gave instantaneus and generous support to the General War Commission of the Church. They have counted on us, in all their work, more than on any other Diocese in the Church, and we have not failed them.

The devotion and ability of the clergy and laymen who are on our Commission has been beyond praise.

And the record of our men in service, Clergy, Candidates for Holy Orders and laymen, is a deeply moving one. The heart of the Diocese would be stirred if the whole story could be told. I know of no single work undertaken by the Diocese which has been so thoroughly well done.

And the work is not over. That must be clearly noted. Rather our past success has borne its natural fruit in an increased opportunity. The

old work must be continued, very much in the old way. Camps and cantonments will be in use for the coming demobilization for many months to come. Hospitals will be full of wounded. Surely we shall hold to our work for our men up to the very end of their service and enlistment. They will need the help and support of the Church in these coming days at least as much as when the fighting was before them. Pride, the proper kind of pride, should hold us steadfast. We have

won a leading position for the Church in this great work. We have set a standard. This is freely and gladly recognized and acknowledged. Whoever else may fail on the home-stretch, we must not!

One word more. Soldiers mustered out of service will be soldiers still. Especially in their spiritual life

A New and Greater Opportunity

they will cherish their experience in war.

It will become central in their souls.

They will look for spiritual leadership and guidance along those lines which

have become so real and vital for them. This means that many of them will be looking to us, to carry on and complete what we have begun. Perhaps this will prove to be the greatest opportunity of all. One of our commissioned Chaplains with the army overseas has just written to me:

"Our own Church has a great opportunity before it. But it can only be claimed by purity of purpose, newness of life, and naturalness of expression. The rank and file of our men are looking for spiritual leadership. We should have as a result of this experience, a group of men, Chaplains or others, who could devote themselves unrestrictedly to the work of preaching. We must realize that our Diocese is to minister to men who have been through such an experience. What do we plan to do about it? Shall we meet the situation with our usual placid and self-satisfied air, or shall we mobilize to meet the issue squarely and unequivocally? It is a time which calls for cool and practical action."

Therefore let us heartily and generously support the War Commission and its work. It asks for \$50,000.00 for the coming year. No money was ever asked for a better purpose. No investment at this time could be more certain to yield large spiritual returns.

Support the War Commis- sion

Philip H. Kunkelander

The Budget of the General War Commission

Chaplains.....	\$40,000.00
Brotherhood of St. Andrew.....	30,000.00
Women's Work.....	60,000.00
Industrial Work.....	15,000.00
Seamen's Church Institute.....	7,000.00
Special Diocesan War Work.....	40,000.00
Church Periodical Club.....	7,000.00
General War-Time Commission.....	10,000.00
Additional Overseas Work.....	26,000.00
Local Office.....	15,000.00

\$250,000.00

Explanations of the above items will be found in the leaflet sent out by the General War Commission.



Notice Concerning the Collections for the Church War Commission

The General War Commission has asked for a collection to be taken in all the churches of the country on Sunday, February 9th, with the object of securing its appeal for \$250,000 for continuing its work in the coming year during the process of demobilization. An initial circular has been distributed through the Church and further literature will follow detailing the proposed budget.

The War Commission of this Diocese has fallen heartily in line with this undertaking and through special committees has started an intensive campaign to raise our diocesan share of the above fund, or \$50,000. It desires to distribute the fullest amount of information and to interest every parish and individual clergyman and layman. It is recognized that parochial collections will not be sufficient unless there is an active preliminary campaign.

It should be understood that in raising this sum the local Commission is acting as the agent of the General War Commission. All moneys will be forwarded to the latter body. But the local Commission reserves the right to the use of \$10,000 of the money so raised.

For while we have handed over to the General Commission most of our obligations, we shall still remain responsible for the work in the Navy Yard and other points in Philadelphia, and at Camp Meade, for which we have appropriated \$300 a month. We have also appropriated the sum of \$2,500 for the summer school for students for the ministry whose course has been interrupted by their service in the war.

All moneys raised in this Diocese should therefore be remitted to the local Treasurer, A. V. Morton, Esq., 517 Chestnut Street. The General War Commission will issue packages of envelopes to all the parishes in the country two weeks before the collection, signifying that the money is to be sent to the General Treasurer,

Mr. A. E. Newbold. But, with his consent, it is asked that all our diocesan money be forwarded through Mr. A. V. Morton. As the amount asked of the Diocese, \$50,000, is the same as that of our Diocesan Missionary Budget, the various parishes and missions are asked to endeavor to raise the same amount for the work of the War Commission as for their Diocesan Missionary Apportionment.



"Daggers in the Air"

We are afraid some of the clergy and wardens were angry enough to "see daggers" when they did not see a † opposite the name of their parish in the list of the new Apportionments which was published in our last issue, for it was stated that every parish that had paid in full the Apportionment for Diocesan Missions by December 24th would be so indicated, and in no less than *fifty cases* the proper credit was not given. We do not know what the printer was seeing when he made such an incredible number of omissions, nor why he favored some to the exclusion of others, but we have an idea that his stock of daggers was exhausted! It is impossible to correct error on such a wholesale scale, and we can only offer our apologies to the injured parishes and missions and state that so far as indicating what parishes have or have not paid their Diocesan Apportionments for 1918 the list referred to is entirely unreliable.

But the list was valuable as giving the apportionments for General and Diocesan Missions for 1919, and as indicating, with substantial accuracy, the parishes and missions which had paid the Apportionments for General Missions by December 1st. In four instances, however, the appropriate * was omitted, and we take pleasure in mentioning the parishes which should have been credited with payment in full: Holy Trinity, Holy Trinity Memorial Chapel, St. Peter's, and St. Paul's, Chestnut Hill. In a way we are not so sorry these mistakes occurred, as they enable us to point out that all of these four parishes had, on December 1st, exceeded their apportionments, the aggregate amount of their excess gifts amounting to \$1,963. Here is one reason why the Diocese was able to meet its apportionment.

The Board of Missions is always very careful to refer to the various apportionments as the *minimum* amounts to be expected of the parishes, and sometimes seems to "damn with faint praise" those parishes which do no more than meet their apportionments.

This is a little discouraging to those rectors who find their apportionments are the maximum amounts, or even more than the maximum amounts they are able to persuade their people to give. Any purely mathematical system of calculating apportionments is bound to work inequitably here and there, imposing more than is meet in some cases and less than is right in

Amount Needed

What For?

How to Remit

The Amende Honorable

Minimum Apportionments

others. This cannot be avoided, but the manifest remedy is for those parishes which find the raising of their apportionment comparatively easy to regard it as a minimum, and contribute as much more as possible, in order to make up for those who cannot meet their apportionments. The sufficient reason for such

a course is not only the general duty of the strong to bear the infirmities of the weak, but in order that the work of the Church may not suffer through the Diocese failing to meet its apportionment. The parishes, though many, should be one body in Christ and in the Church.

FROM THE GENERAL WAR COMMISSION

Since I wrote you on October 31st saying that the War Commission would call upon the Church for \$1,000,000 for the coming year, the armistice has been signed, and of course our plans have been radically revised.

First, let me give you a very short résumé of the chief items of expenditure during the past year, the expenditure being roughly calculated up to February first.

1. Commissioned Chaplains.

A young clergyman on receiving his commission is immediately put to the expense of several hundred dollars for his uniform, equipment, etc. Hence, without the support of the War Commission he would go to the front in debt, perhaps to strangers, a debt which would fall upon his widow if he should not come home. This, we discovered, depressed him on starting. It was therefore important to relieve him from that anxiety in order to sustain his morale as well as give him definite help. Hence, upon the receipt of his commission we have given each chaplain \$100 and have loaned him any amount needed up to \$500, to be repaid without interest in eighteen months, the debt to be canceled in case of disability or death.

Again, a chaplain is called upon by his men for a few dollars when his pay is overdue or he is in a tight place financially. Therefore, for such purposes we allow each chaplain up to \$50 a month in this country and \$100 a month overseas. We equip him also with field altars, service books, typewriters, and all sorts of incidentals.

2. Civilian Chaplains.

Ninety-three strong clergymen have left their parishes and have entered the camps and hospitals to care for all the men, but especially the men and boys of our own Church. It has been largely a work of personal touch and leadership. Great cantonments are military cities with big distances. Hence Ford cars as well as other equipment have been necessary.

3. Where there have been great camps, there have been large opportunities for the parishes and missions, involving a heavy strain to meet them. Sometimes there has been no Church organization at all near a great camp. The War Commission has helped supply clergymen, given support to the resident missionary, built shacks, added to the parish house,

and in a thousand ways has reinforced the work of the Church, and backed the Bishop in his heavy duty of adjusting a parish to the spiritual needs of 50,000 to 100,000 men.

4. Vigorous laymen can often reach laymen better than clergymen. Through the Brotherhood of St. Andrew about 70 secretaries have touched between 50,000 and 60,000 of our men and boys, and by a system of registration, including about 55,000 cards, and correspondence, they have enabled the men and boys to feel that the Church is behind them.

5. Through Bishops McCormick and Perry, representing our Commission overseas, we have kept in connection with the men and boys in France, and have reinforced the war work of Holy Trinity Parish, which has now become the spiritual home of nurses, Red Cross workers, as well as soldiers and sailors.

6. The Church Periodical Club, the Girls' Friendly Society and other Church organizations have by our support done fine work in their own fields. We have co-operated with other organizations like the General War-Time Commission of the Churches in relation to chaplains' appointments and other forms of inter-denominational service.

As our report will give you the details in a few weeks, I need say no more of the past, except to add that by February 1st we shall have expended or have committed the Commission practically for the rest of the \$600,000 given a year ago.

Now for the year of demobilization. With war still active we had expected to call for \$1,000,000. With demobilization, we estimate the real need to be \$250,000. With this sum we expect to be able to discharge the responsibility which the Church has laid upon us, carrying our work up to the meeting of the General Convention in October. With the demobilization of the men there will come a quick fall in the amounts required for chaplains, and for the St. Andrew's Brotherhood, also for construction and reinforcement of the churches near the camps, as well as for all other work directly related to enlisted men.

On the other hand, one of the most critical problems of this country during the coming year is that of the girls of our towns, cities and villages. The officers of the national military and medical lines of service are alert to it, and we must give them strong support. The War Camp Community and the

Young Women's Christian Association appeal to us for the sort of service which our Girls' Friendly Society and other Church organizations can give in a most efficient way. Personal touch and leadership are the keys to the situation. The best use of the money is in the support of personal service. It is this support which we give. We supply not so much rent and buildings as skilled and devoted women.

The development of a great Merchant Marine is a national enterprise. The ships are building. How about the moral and spiritual welfare of the scores of thousands of men who are to be on the waterfronts of the Atlantic and of the Pacific? Our Church has shown an adaptability for that kind of work. We must at least make an immediate study of the conditions and opportunities.

The quick change of population from munition plants to industrial organizations for peace raises problems of moral and of social as well as of religious life. If our Church is to do her part in this coming year, we must study and attack these problems now while conditions are in flux.

We are confident that, even though the stress of war is over, the Church will appreciate her duty during these months of demobilization. The Commission has set Sunday, February 9th, as the date for the great contribution.

Yours faithfully,

WILLIAM LAWRENCE,
Chairman of the Church
War Commission.

BY CABLE FROM FRANCE

PARIS, Dec. 5, 1918.

Bishop Lawrence,
Boston, Massachusetts:

Of the thousand American army chaplains in France, one hundred and twenty-five are Episcopalians, dependent on the Church War Commission for service equipment and funds to help the soldiers in emergency. Chaplains come from their troops to me in Paris every day for assistance of every sort. With twenty thousand Churchmen in the army, hundreds of them in hospitals, the Commission is in constant touch, visiting many, corresponding with all. Now is the time of special need and of great opportunity for the Church.

BISHOP FERRY.

SKETCH OF THE CLERGY RESERVE CORPS AND WAR COMMISSION OF THE DIOCESE

On Good Friday, April 6, 1917, our Nation entered the war against Germany. On the Monday of Holy Week, April 2d, Bishop Rhinelander had convoked the clergy of the Diocese to consider what aid they could offer in the coming emergency. It was due to his foresight as well as to his sense of the Nation's duty that our ecclesiastical unit began to mobilize, as it were, even before war was legally declared.

At this meeting the clergy resolved themselves into the Clergy Reserve Corps, a name which has a good militant sound, and which was borrowed from the similar designation of the medical profession as banded together for the country's aid. A committee was at once formed, two of whom in a short time went overseas as chaplains, and in the same week the whole Diocese was circularized by a questionnaire to learn what the clergy and parishes were able and ready to do.

This war organization of the Diocese was thus entirely of clerical organization, although receiving the hearty support of the laity. In the fall of the same year it was felt that its scope should be enlarged, and after several conferences the Clerical Reserve Corps was merged into the War Commission of the Diocese. This was headed by the two bishops and composed of clergy and laity, about fifty in number, the secretary and treasurer being laymen. This organization has continued until the present.

Since the inception of the work the Clergy Reserve Corps and its successor, the War Commission, have worked incessantly at its task. It was the first diocesan undertaking of the kind, and to its example is given, in large part, the credit for the formation of the General War Commission of the whole Church. It was also the first ecclesiastical organization in the field, a fact to be remembered when in subsequent developments other bodies entered into the work. The organization has existed for two years less three months, holding almost without break its weekly Monday meetings, which as often as not lasted the whole afternoon. These meetings may indicate the extent of the interest and business of the organization.

Definite work at once manifested itself. The primary idea of the Clergy Reserve Corps was to offer clerical volunteers to the government. About thirty of the diocesan clergy have since served in various capacities in war work, and all who have gone from this Diocese (and also some from other Dioceses) into the United States services as chaplains have been equipped for their duties, all the way from field communion sets

to a full chaplain's equipment costing \$1,500.

Almost immediately field work presented itself at the local Navy Yard. The gift of \$1,000 from St. Peter's and St. James's enabled the corps to open a tent at the Yard, and this work, in which a number of the other communions of the city subsequently participated, although our Church has led both in money and men, has come to be a great undertaking, possessing two commodious buildings, probably the most complete chaplain's work in the country.

Our young Pennsylvania men enthusiastically responded to the first call for the Officers' Reserve and were sent to Fort Niagara. Under the Bishop's commission two of our clergy actually preceded them to the camp and were recognized by the commandant as his civil chaplains. This was, so far as the writer knows, the first instance of the use of civilian chaplains or camp pastors in the war. The Commission supported their work, and later, when our enlisted National Guard went to Camp Hancock, Ga., we sent two clergymen, in succession, there as our Church representatives.

We took an early interest in the government's announcement of the establishment of the great cantonments, and immediately bestirred ourselves for any opportunity that would offer at the two neighboring cantonments, those at Camp Dix, N. J., and Camp Meade, Md. We entered promptly into Bishop Matthews' plans for St. George's Chapel and Club at Dix and have shared equally in this large undertaking with the two New Jersey dioceses and Western New York.

At Camp Meade we shared in the initiative in starting the work at Odenton, participated in also by the dioceses of Maryland and Washington. Here land was bought and a chapel and house erected, and a considerable staff installed, half the whole cost being borne by our Commission. At this point a large proportion of the workers have been Pennsylvanians, including two of the chiefs.

We found like claims at the naval station at Cape May, Wissahickon Barracks. Here we were again associated with the Diocese of New Jersey, and also with several of the Communions in Philadelphia, but the money, given for far the largest amount, was given by the Episcopal Church.

We have also attended to local work at the wharves in Philadelphia and some of the hospitals, and have helped to augment the work of the Seamen's Association by supporting the Kosy Korner Club for work among the sailors of the U. S. Marine.

Last in enumeration, but not least, is our part in the production and distribution of the Soldiers' and Sailors' Prayer Book, with the accompanying volume of the Musical Hymnal.

For this work the Diocese has given us \$128,000. Of this amount \$67,000 has been forwarded to the General War Commission, the rest expended on our own works, with a small balance of about \$2,000, to be applied to the coming year's budget. We have met every request that has come upon us, we have never been in debt, we have not had to beg.

The work of the Commission has been one of all estates of the Diocese. Our two Bishops have not been only nominal chiefs but have been actively engaged along with the other members in committees and in conferences at distant points. The clerical members have been busy at home and also in the field. And too much cannot be said of the enthusiasm and labor of the lay members, whose persistent interest has shown that the Church's duty in the war was an obvious and indisputable fact.

J. A. M.

AN APPRECIATION

"The Rt. Rev. P. M. Rhinelander, D.D.:
"As a member of the Tank Corps, having served both as a private and as an officer, I would like to express to you and the War Commission my appreciation of the work the Rev. ——— has done among the soldiers here at Camp ——— this summer.

"I believe he has gotten closer to the men and consequently rendered them greater service than anyone else doing similar work in the camp. Many of the boys who were sick during the epidemic have him to thank that they are with us today. His efforts for them were so untiring that he was confined to his own bed several days simply from lack of sleep and overwork.

"It is a personal pleasure to express in this way appreciation of such important work well done.

"Very respectfully yours,

"2nd Lt. Tank Corps U. S. A."

HIGH PRAISE

"Headquarters, Camp Meade, Md.

"September 5, 1918.

"The Rev. James A. Montgomery, D.D.,
Epiphany Chapel, Odenton, Md.

"My dear Dr. Montgomery:

"It affords me great pleasure and I desire to testify to the excellent work performed by the clergy at Camp Meade, Md., since my arrival here on June 10, 1918. There has been the greatest harmony among the clergy in their work in the hospital and Y. M. C. A. buildings. They have done a great deal to assist the military authorities in keeping the bodies of our men clean and raising their morale as soldiers.

"On my arrival here, Major-General Kuhn was in command. On his departure General Nicholson assumed command,

and I relieved General Nicholson and remained in command until the arrival of Major-General Carter. Generals Kuhn and Nicholson both expressed themselves to me before they left as being greatly pleased with the work of the clergy in this camp.

"Owing to recent orders, it will soon be necessary to bar temporary chaplains from the military camps, but we shall be very much pleased to have the clergy living outside the camp to continue their work in the camp on invitation of the chaplains of the army, many of whom have been recently ordered here. With mutual co-operation between the chaplains in the camp and the voluntary services of the clergy from the outside, it is believed that the good work of the clergy will be continued in the future as it has been in the past, without any friction and entirely within the spirit of the orders of the War Department.

"With great respect, I am,

"Very sincerely yours,

(Signed) "J. A. GASTON,

"Brigadier-General, U. S. A., Executive Officer."

CHRISTMAS EVE AT CAMP MEADE, MD.

It was raining hard with a hard wind blowing. The roads into camp were muddy and the prospect looked very dubious. Our gloomy thoughts were accentuated by the trouble that I experienced in trying to start our Ford cars for the run into camp. The coils of my car had gotten wet on the preceding Sunday and it had to be towed back from the Base Hospital where we held services. Now the bus refused to start, but through the kindness of Major Towles, adjutant of the Signal Corps, two men were sent down to repair the damage and we were assured that we would be given transportation if necessary. With oranges and Christmas cards we started out. We had already gone to camp and gotten a soldier to go with us as the pianist. On arriving at the "Y" hut of the Signal Corps we found brightness and warmth within. Over 500 men were crowded into the auditorium for the chaplain's Christmas Eve Service. The room was beautifully decorated for the occasion, and, as acting chaplain, I took charge of the meeting. All the old Christmas hymns and carols were sung with an earnestness and an enthusiasm which would arouse the most diffident. Several carols were sung two or three times and then one soldier sang as a solo, "It came upon the midnight clear." There was strict attention paid by all during the short address and when they were asked to stand for prayer there was perfect silence and an atmosphere of reverent devotion.

We again sang more carols while the oranges were distributed. Again they

stood and clapped when I gave them the Christmas greeting. Many were spending their first Christmas away from home and all told us what a help it was to have such a service on Christmas Eve. After this meeting we rushed over in our car to the Remount Station. They had been having moving pictures but when we arrived carols were sung, an address made by Mr. Copeland, a prayer said and Christmas cards distributed. About 100 men attended this service and thus was ended one of the most profitable and helpful days in my experience. Bright and early Christmas morning we were over at the Remount Station at 7 o'clock for a Celebration of the Holy Communion for the men, then on to the big "Y" auditorium for a second Celebration for men and nurses. Such an opportunity as this was worth the sacrifice of the home gathering, and we felt that we had reached the hearts of many men. A service was also held at 10 A. M. in the chapel Christmas Day with Mr. Bicknell as celebrant.

BENJAMIN N. BIRD,
Epiphany House,
Camp Meade, Md.

NEW YEAR'S EVE AT EPIPHANY HOUSE

A large Christmas and New Year's celebration was held here on the eve of the New Year. The chapel and house had been decorated with holly and pine trees. A large pine tree in the club room was beautifully decorated and bells were suspended in each doorway. Before seven o'clock soldiers began to arrive and soon the room was filled with men. Candy was passed around and all kinds of smoking tobacco, the victrola was put into use and men found comfort in front of the fireplace. Everyone remarked on the homelike atmosphere and comfort of the place and wished they had the more frequent opportunity of coming down. When the count was made there was found to be fourteen civilians—men and women, eight officers with their wives and over sixty enlisted men. Many smoked and wrote New Year's cards from the pile on the table, while others sang popular songs from a book of melodies distributed through the gathering. When ladies began to arrive, there was dancing, the Victrola and piano both being put into commission. When the Paul Jones was called both officers and men danced together. Later on some of the men sang the music of the dance and one man with a beautiful whistle delighted everyone. While the officers and their wives played cards in the large dining-room the others, as many as could guess the right hand or find a certain person after being blindfolded, were given souvenirs of pencils made from cartridges or little horns. Then, after more dancing games

were played and at 10.30, a detail of men helped in serving refreshments of ice cream and cake. Several times in the evening the electric current failed for a few moments adding only to the merriment in the darkness. After refreshments carols and hymns were sung until 11.30 when all were invited to go into the chapel. Fifty-six persons stayed for the Midnight Service. A passage of Scripture was read and a prayer was said. Then, after a short address, hymns were sung, such as, "God be with you till we meet again," "Nearer, my God to Thee," "A few more years shall roll," "Blest be the tie that binds." After the prayer, said just at midnight, "Onward, Christian Soldiers" was sung and the words "Happy New Year" were responded to with a will.

Thus ended a very enjoyable evening when there were gathered in the house more enlisted men than at any time in its history. A large proportion of the men were from the Signal Corps, of which the head of the staff is the acting chaplain, and the evening took the form of a farewell entertainment to them because they are soon to be demobilized.

BENJAMIN N. BIRD.

A SOLDIER TO HIS MOTHER

When the sun goes down in a scarlet west,
And another day is done,
And another night, denying rest,
Pursues the earth rimmed sun,
And the mad shells burst
In this place accurst,
Mother—I long for you.

When the moon comes up in a cloudless sky,
And the fire of the stars grows dim
And a wisp of fog, like a creature sly,
Creeps out from the river's rim,
And the planes o'erhead
Pour down their lead,
Mother—I yearn for you.

When the gray dawn breaks in a misty east,
And the day's new light first gleams,
When the horror of night subsides in peace
And my thoughts turn into dreams,
When tired I creep
To a grateful sleep,
Mother—I dream of you.

When the sun shall shine on that happy day,
When our task abroad is o'er
And the time has come for which we pray,
And we see the end of War,
When the fight shall cease,
In that day of Peace,
Mother—I'll come to you.

WILLIAM BRADFORD.

Christ Church soldier,
American E. F. France.

LETTERS FROM CHAPLAINS AND SOLDIERS

"My dear Bishop Rhinelander:

"The Château-Thierry started on the 18th of July. I was sent up to the front, a distance of some 25 miles, by automobile. When I arrived at the Regt. P. C. I was greeted by a slight artillery bombardment and from then on we were constantly under fire. I was initiated into the mysteries of dugout life at once. We had what I have since learned to be one of the worst dugouts that there was. It was an old wine cellar with a few extra props, pitch dark, no ventilation and there was quite a deep well in the far end, from which the watering carts drew their water, by means of a leaky pump. The first night I spent there I got my initial crop of cooties and since then I have never felt lonely, for I always have company or the recollection of company with me. I think that I will never forget my first meal. We had to cross a barnyard to get to the mess, a distance of some 50 yards. We had no sooner sat down when we heard the whistle of a shell. It was soon followed by more, and out of the corner of my eye I saw the cook dodge under the sink, heard the shell go off just under the kitchen window, and smash all the glass. As I was a newcomer I tried to keep my seat, but didn't have to wait long, as all the officers at the table disappeared like shadows, to the nearest dugout. I followed as quickly as I could, taking my food with me. When we were all safe in the dugout, I found that the only other officer who had brought his plate with him was the doctor. This is only a sample of the way we lived during the days before the drive began.

"At this time I was fortunate enough to have a Dodge car, which had been given to Chaplain Danker, whose place I took. With it I was able to go from the front back to the evacuation hospital, and the field hospital to look up the men of the regiment as they came in. The cases, that is the bad ones, were much more terrible than I had ever expected. One of the surgeons told me that he had never had to do such heartrending work, and he had been operating for many years. At times there were long lines of men waiting to be operated on, and having to wait their turn. They are sent as soon as they are dressed from the field hospital to the evacuation hospital. They are kept at the evacuation hospital for, sometimes, only a few hours and are then evacuated on the Red Cross trains to the various Base Hospitals. Our hospitals are perfect models of medical and surgical skill. It is astonishing what they can do with their hospital tents and the chateaux which are turned over to them. The American Red Cross train

is one of the most perfect sights I have seen.

"When the drive began, Father De Valles and I joined courses and went forward with the troops. One of the first duties I had was to bury the men who had fallen in the Bois de Belleau. The woods presented one of the most desolate looking scenes imaginable.

"It would take too long to describe everything that happened during these days, but there is one more incident that might be of interest. Just before the men went over the top for their final push on Epieds and Trugny, Father De Valles and I were at one of the dressing stations. The infantry had advanced so fast that the artillery could hardly keep up to them, and in one case the heavies got ahead of the lights. One of the batteries of 75's pulled in within one hundred yards of the dressing station which was at a cross roads. Boche soon located them and that night they hit a hospital cart in the dressing station and set the whole thing afire. So at one o'clock in the morning, we had to abandon the station and go across the hills to another. The next night they shelled us again and an officer and seven men were killed while standing outside our door.

"Perhaps you will get an idea of what we went through by the following personal incident: I was traveling with the Third Battalion during this march. Mr. Lathrop, the Y. M. C. A. man, and I were walking at the head of the column at long about four-thirty in the morning. Our battalion was supposed to be in reserve, but in some way or other it got two kilometers ahead of all the attacking units. We were all dead tired and at the time were marching over a very muddy road, when suddenly some machine guns opened up on us. The excitement was quite great for a short while. I really thought that we were going to be badly shot up and perhaps be captured. Mr. Lathrop and myself and my orderly got behind a large tree. My orderly and I got our guns and prepared for action. For awhile it was really quite exciting with the bullets whizzing all around us. But fortunately we caught two or three of the Boches at once and after half an hour or so the rest withdrew.

"This letter has been quite long drawn out but I felt that I owed you a story of my actions. I trust that everything is going well in the Diocese. I feel that the Church at home has a great deal to learn if it hopes to hold the men who return within its fold. Over here it doesn't much matter to the men what faith you belong to, so long as you are real in your practice of Christianity.

"With best wishes,

"Loyally yours,

"ALLEN EVANS, JR."

"SOMEWHERE IN FRANCE,

"November 7, 1918.

"My dear Bishop:

"I received your letter of September 7, 1918, and I was more than pleased to hear from you.

"As you stated I have gone through many experiences all of which I value very highly. I have learned more about men and human nature in ten months than I could have learned in the same number of years under ordinary circumstances. The experience is wonderful. Here a man has no restraint upon him and whatever is inside of him comes out.

"I have learned that the majority of men have qualities which I never suspected them of having. Almost without exception every man in our detachment is willing to place himself at a disadvantage in order that he might help the other fellow. Selfishness is hardly known. The spirit is to help the other fellow—always.

"This war will teach men to appreciate home and friends as nothing else ever could. They all admit it.

"The boys are anxious to get the war over but very few, if any, would be willing to go home until it is over, as much as they would like to be home. They all have faith in President Wilson and believe that he will obtain an honorable peace. The chaplains over here are causing some men to look upon them in a different manner. The chaplains are going right 'over the top' with the boys. One whom I knew has paid the full price and leaves a wife and two children. The American boys at the front are making a name that will not be forgotten easily. Everyone has nothing but praise for them. The French say that they move too fast but things have taken a decided turn since the Yanks got into the thick of the fight.

"I am stationed at the post headquarters of the largest camp in France. The commander, adjutant, assistant adjutant, statistical officer and senior post chaplain have recommended me for a commission as lieutenant. The papers have already gone to headquarters and I am now awaiting results.

"I have heard from my Rector, the Rev. George R. Miller. He has good reasons for being proud of his church with practically every man within military age in the service.

"Mine will be a winning fight I know, with God's help, and I shall come back to the U. S. determined to carry on His work, I know that the prayers of a nation are behind us.

"Believe me to be,

"Most sincerely yours,

"WM. POWELL."

"My dear Mrs. M.:

We are having a little peace now after our successful drive on the Boche of the last three weeks, and the Huns are a bit less conceited and I think it will take some time to get over the shock.

"I was with the 165th regiment just as they were going into battle, and a more crazy lot of men to get into the fray I have never seen. This regiment is composed of Alabama and East Tennessee men, and are a part of the Rainbow Division, a division that is used for 'Shock-Troops' now, and I will guarantee there are not a better lot of fighters on the whole earth than the entire division. These rebels would rather shoot than eat, and you know the soldiers' ability to eat. I do for I am one of them. It was a great privilege to be with those men, and to have a service for them on the afternoon of the night when they made their great raid, and to see some of them after the first two nights out. I was asked to go and give them a service as they have no chaplain, and I had been with them for two months here in our sector. Their chaplain is an old man, and is in the hospital, where I think he will remain for sometime, for he is not strong enough to do the work, though he is willing and determined.

"I am the chaplain of this evacuation hospital, where we get all the casualties from the lines, and it is an ideal place to minister, and to study the morale of the army, and we have the finest lot of men on earth, and the cleanest soldier in the world. Beer and wine flows freely but there is less drinking with the American soldier than any soldiers in France by far, and far less venereal diseases than one finds at home. It, to me, is perfectly wonderful, and speaks well for the home-life of our American people, for you know we sometimes get a bit pessimistic about the American home, and it has degenerated, but it must be yet better than the rest of the world, for the men witness the results. This is no theory. We all, of course, want to get back to our loved ones, but I have not met a single man who desires to return until Germany is whipped, and I have heard men who were suffering in this hospital express themselves freely that they did not wish to see America until the Boche were driven back through Berlin. I have also seen big, strong, healthy men who had lost a limb, lament the fact that they had to go home before the war was ended. This is no newspaper or novel story. I buried, a few days ago, a noble soul who had won the confidence and admiration of every man in his company, and I wish you could have heard the enlisted man, who was wounded at the same time, express himself about his captain, who was no other than Captain Mills, who won such a reputation as a football player at Harvard University. I had a communion service at six o'clock the morning

of the funeral, and several of our officers and nurses attended. Captain Mills, I was told, was a devout member of the church, and this information came to me through his chaplain, who is a Roman Catholic priest, and a very fine fellow. The chaplain notified me in time so that I could have the service. He stated that he knew that I would like to know and have the Communion Service. If some of these people who are writing long articles on Church-Unity could come over here, and see our chaplains work together, they would realize that they were working at the wrong end. No Unity is ever going to be brought about by legislation or theological definitions, but only by allowing the Christ to come into our lives and churches. We all work together as one, and yet every chaplain is faithful to his creed, but they are busy about their Father's business, and realize they are Christian gentlemen. I have been closely associated with all the chaplains of four divisions now, and I have not seen a particle of friction among them, whether Roman Catholics or Baptists, and if you could see me conducting a funeral over the remains of a Roman Catholic, with a Roman Catholic priest assisting me, and both of us using the burial-service of the church, you would at once conclude that we had Church-Unity as near as it is possible to have it, and there are many other things that I might tell you in connection with this work. So let us not bother about Church-Unity, but more about Christianity. I am certainly thankful that I have been permitted to come and minister however feebly it may be, but minister, to the men who are doing so nobly for the great cause of Christianity and freedom.

"Yours faithfully,

"W. S. CLAIBORNE,

"Evacuation Hospital No. 2,
"American E. F. France."

A LETTER FROM CHAPLAIN LANE *My Dear Bishop Rhinelander:*

Much of a most interesting nature has happened since the letter I wrote to you on the boat. After landing at a French port we went direct to Paris, and three or four days after I got there the July offensive of the Boches began. The wounded began to pour into Paris and as the chaplain of Hospital No. 5 in the Bois de Boulogne (on the site of the race course at Auteuil) was away I was put out there for my first experience of war. And I got it! Never shall I forget how they came in with wounds of every description, and many terribly burned with the mustard gas. The first day there I got to bed in a tent some time after midnight, having carried stretcher, fed the wounded and visited with them and then after having put

the final hours of the night on the mail the next morning at four I was awakened by a couple of stretchers being brought into the tent. I jumped out of bed (we slept in our uniforms) and found twenty or more ambulances just arriving, some directly from the front and others with men from a train. You can imagine the sight. The early dawning morning, the dampness still rising from the fields around us, a large tent used as a reception tent dimly lighted by two or three lanterns, rows of stretchers lying on the floor, the orderlies taking clinical records previous to assignment to a ward tent. A steady stream of stretchers going in and out. Here and there (and as the later ambulances came in there were more) were the ambulatory cases. In the section for them were two piles, one of the bloody and torn uniforms that they took off, battered "tin hats" and muddy shoes, the other of clean fresh pajamas and slippers, also crutches if necessary. How good a bed with clean sheets, preceded by a bath when possible, felt to those boys! Outside were the men in the ambulance waiting!

One note shone out above the rest. It was a patience almost divine. No matter what the suffering caused by the jolts of the ambulances, no matter what the pain, no matter what the hunger, some without food for several days, there was no complaint. Merely waiting, waiting their turn in patience. It was wonderful.

I stayed in Paris several weeks at the hospitals and then was ordered here as chaplain on August 7th. We are at Royat (allowed to say it), a French watering place near Clermont-Ferrand.

Religiously I am having what might be called an enlightening time. Put in a hospital with 1500 patients one finds every variety of religious belief and never before have I realized the terrible-ness of our religious disunity. One thing seems to me to be clear—the situation will not be helped either by attempting to disregard it or by attempting to proselyte. The word Fellowship which we got in our study course on the Gospel of the Kingdom seems to be the best key expression. Most interesting has been the response to the little attempts that I have essayed to make along this line. With the individual men that I have been able to reach I have tried to stress the need of the individual for God as revealed in our Lord and personal devotion for Him, and then let the man find its expression in the methods (so to speak) that he knew at home. For example, there is one man who has had a vital religious experience. His family belong to the Free Methodist Church in Zanesville, O., the man himself had never even been baptized and

rarely tended, had always dodged, so to speak. He comes to me. I find this church connection of his family, the man himself will go back there if he is spared. If I tried to make an Episcopalian out of him he would go to a church when he got back with which he had had no previous attachment and to which his family would be antagonistic. So I tell him the fundamentals of the Catholic faith, convert him to a belief that the amount of water used in baptism is a non-essential (he said his church immersed usually and this is his former idea) and baptize him into the Church of Christ—not to any part. Then I write his pastor in Zanesville that so and so has had a change of heart, has accepted Christ and made a confession of faith and that therefore I have baptized him into the Church of Christ (saying nothing about the Free Methodist Church) and that now he desires to be put on the rolls of his (the Zanesville) congregation, and will take up the religious life with this body when he comes back. I also casually mentioned to the pastor that I was a priest of the Episcopal Church! I wonder what he will say.

Next Sunday I am going to admit a man into the Reformed Church. His parents wrote the chap that they wanted him to join the church over here, so he comes to me to ask how, and whether it can be done? I assure him that it can be, find out that he is already baptized, that he is sincere, that he has a good faith and has been well instructed in the fundamentals. Give him more instruction and next Sunday will accept his profession. Then I shall write the pastor telling him to put this man also on the rolls and will write to his parents.

The only drawback to this is whether the pastors at home will accept our ministrations. I think that if they don't they will get themselves into trouble with these fellows when they come back.

Naturally our own men are not forgotten, and on Sunday, August 18th, Bishop Israel, who is only about fifteen miles from us, came over and confirmed three men for me. One is from our own diocese, sung in the choir at St' Martin's, and I have written Mr. LeRoy about him. I am enclosing an official report for the diocesan records, and am very glad to have had the opportunity of presenting one from Pa. One of the others was from Bp. Israel's own diocese strangely enough.

I find many men here from Philadelphia and it is fine to meet them.

I hope that you have succeeded in finding some one for St. John's and that the merger is working smoothly. I should be glad to hear from you at any

time if you can spare a moment. Letters from home are a prized possession here.

Faithfully yours,
EDWIN S. LANE.

HOW THE SOLDIERS' AND SAILORS' PRAYER BOOK HELPED

"I am sorry to say that in my travels my trunk has been lost; in it were a lot of my outfit—pictures, and odds and ends, and the Prayer Book for Soldiers and Sailors, which you gave me and which I wouldn't have lost for anything. Of course, there is a chance of finding it. Billy, I honestly believe that that little book pulled me through. After A. B.'s death, I used to lie awake at night obsessed with the idea that I would never make good, and wondering when and how I would be killed. I was afraid of the planes and had to force myself into them. Then it was I learned that little book almost by heart, and it comforted me and made a man of me. I think the 23d Psalm comforted me best: 'The Lord is my shepherd. I shall not want.' Then when I finished at Issaudun and Bayaux (schools of gunnery) and was on my way to the front, I passed through Tours and went to Sunday afternoon service. As good luck had it, Bishop Brent was there, and preached, using that portion of the Twenty-third Psalm for his text. It was one of the most inspiring services I ever attended. When it was over I went up front and shook hands with Bishop Brent and told him I was on my way to the front. He pressed my hand and said, 'God bless you, my boy.' Billy, I shall never forget it."

FROM A PRIVATE, 21 YEARS OLD, CHRIST CHURCH BOY, BRITISH ARMY

"I am not sure where I am going nor does it really matter much, but what's the use of worrying, brother, if a chap is going to go 'West' it is up to him to do his best before his time comes. I am not afraid for myself as to what may happen, but rather for you and sister, if I should get knocked out. Being in a Training Camp has driven home to me more than anything else the absolutely wonderful and comforting power of prayer and how much it means to a chap to have some one to fall back upon. You know I can't imagine you thirty odd hundred miles from me, all the time you are right beside me, guiding and helping me to do the right thing, just as when I was at home. And that one thing alone has done worlds for me. Did you ever think of God as a chum? Not alone as a director and guide, but a true and human friend. He appeals to me that way, and whenever anything

goes especially bad with me, I try to talk it over with Him and generally find a way out; don't take this as all rot, for it is about all I have to fall back on."

FROM A NURSE AT A BASE HOSPITAL

"I am sure that I have never felt Christ's presence quite so near as in these wards. Sometimes the tasks set before me seemed impossible and then, as I'd look at these men dying, I could almost see our Lord, and His presence made all the tasks possible. I almost wish you wouldn't put a star in the Service Flag in the Chancel. That seems to belong to the heroes. My little doings are really nothing at all. I could never be as brave as the mothers and wives of these splendid men. Isn't it beautiful, too, to know that even in their delirium so many boys die with either the word 'Mother' or 'Home' on their lips.

"My experience here certainly is making me try to consecrate my life to higher ideals, but, dear me, I do get so mixed up, I can't keep spiritual and material things in their proper plane."

Dear Bishop:

Today I am quite fortunate, I have paper and pencil and the writing comforts of a French Y. M. C. A. It is the first time for quite a while that I have not had to make a writing desk of an old board or a French gas mask can.

"I am most happy to report that after a very strenuous campaign, I am well and happy, to date. Since my last letter we have been almost constantly on the move, and have had many interesting and thrilling experiences. As engineers our work has sometimes been even in advance of infantry units so that we have had a great opportunity to see a lot of modern warfare. I wish I could tell you in detail of our travels and experiences.

"Our Chaplain has had a very busy time, as usually battalion and companies are widely separated. We have had frequent services, however, and celebrations in dugouts and woods, as opportunities presented themselves.

"Last Sunday we had a Celebration in a beautiful little orchard. The Bishop of E. Oregon is with our Y. M. C. A. man now and made a splendid address. In the evening we had a memorial service for the men of the regiment, killed in action.

"That we have come through so many dangers and emergencies so safely and in such good spirits we all feel is due in large part to the constant prayers of those at home. I hope they may continue, and beg to remain,

Your obedient servant,
"STANLEY V. WILLCOX,
"Sgt. U. S. Engr's."

OLD ST. STEPHEN'S CLUB

Few of the agencies for the recreation and entertainment of the enlisted men sojourning in or passing through Philadelphia have surpassed in hospitality or usefulness Old St. Stephen's Club, whose headquarters have been the parish house in the rear of St. Stephen's Church, Tenth Street below Market. The variety and remarkable character of the work done here week after week for so many months have given the workers in the Club a deserved reputation. The following account of a "get together" dinner of the aforesaid workers is worthy of more than passing notice and fittingly finds a place in our columns as a piece of "church news" of which the entire Diocese of Pennsylvania will be glad to know.

"On Tuesday evening, December 17th, one hundred and eight of the workers in St. Stephen's Club sat down to dinner at the City Club. As the various committees work on different days or evenings, the little groups seldom meet, and the evening offered an unusual opportunity for getting acquainted.

Dinner was served promptly at six, in order to permit the committee on duty that evening to leave in good time. Between the courses some fine music was rendered by the soloists of St. Stephen's choir, under the leadership of Mr. Thunder.

"At the conclusion of the meal, Dr. Grammer, who presided at the Speakers' Table, conferred a medal of honorary membership on the speaker of the evening, Mr. Robert D. Dripps, chairman of the Committee of National Defense. Mrs. Dripps and Miss Anna J. Magee were also made honorary members.

Mr. Dripps spoke in the highest terms of the work of St. Stephen's Club, both as to its extent and its character and ideals. He said its work had been excelled by no other organization of its kind in the city, and incidentally mentioned that Philadelphia stood first in the record of War Camp Community Service, and that committees from Chicago and Boston had visited us in order to study our methods. He reminded his hearers that for some time to come there would be urgent need of just such work as the Club is doing, with the large number of men still stationed at League Island, and with the wounded and convalescent soldiers who were coming to the city in increasing numbers. Mr. Luffbarry and Mr. Calwell spoke briefly and in happy vein, dwelling on the benefit which the Club has conferred, not only on the guests but on the workers themselves.

"As the hour was comparatively early, a number of the diners visited the Club, some of them seeing the evening entertainment for the first time. It is said that the day after the armistice was signed, a lady who had been furnished with wool by the Red Cross, came to

their rooms, laid down an unfinished sweater, drawing out her needles, and said, "There! the war's over, and I'm through!" The helpers at St. Stephen's Club realize that the time to lay down their knitting has not yet come, and that they are in honor bound to complete the task which they have so successfully carried on."

E. D.

RESIGNATION OF REV. DR. PIERCE

The Rev. Charles Campbell Pierce, D.D., since 1908 the rector of St. Matthew's Church, Francisville, Eighteenth and Girard Avenue, Philadelphia, and since the outbreak of hostilities on leave of absence in "war service," has resigned, the resignation taking effect December 31, 1918, and the vestry of the parish have elected him as rector emeritus. Dr. Pierce, now a lieutenant-colonel, U. S. A., prior to coming to St. Matthew's, had served with distinction as an army chaplain, notably in the Philippines and China. His services in the Far East had been of such a nature that he was chosen by General Convention as the first Bishop of the newly created Missionary Jurisdiction of the Philippines, which office, however, he was, for reasons of health, forced to decline. Soon after his retirement with the rank of major from the army he was prevailed upon to re-enter the active ministry and accepted a call from St. Matthew's where his ministry has been fruitful to a degree. The eleven years of his rectorship have been years of transition where his marked gifts of administration, sound business judgment, exceptional ability as a preacher and cheery personality have combined to build up the parish in its every department. On the material side we have such a record as this:

At the time he became rector there was a mortgage of \$6,000 on the rectory; mainly through his efforts and his sound business judgment that debt was liquidated so that the property of the parish is entirely clear of incumbrances.

The endowment fund has during his incumbency grown from less than \$1,000 to \$29,542.18. The chancel has been remodeled and redecorated and a new organ installed at a total expense of \$12,082.48. A new hard wood floor has been laid, the aisles have been tiled and the church redecorated at an expense of \$2,591. Three stained glass windows, at an expense approximating \$2,000 have been put in, greatly beautifying the church; the lighting of the church and parish building have been improved and various other betterments made to the church property.

Meanwhile there had been corresponding care and interest in the extra-parochial claims, a sufficient evidence of which is the fact that for the past few years the offerings for missions at St. Matthew's

have practically quadrupled. But, on the testimony of those best acquainted with the situation, to dwell upon this side only, stressing chiefly the material growth and improvements, is to present a onesided, if not inadequate, picture of Dr. Pierce's rectorship. To those who worked with him and under him, the chief memory of these fruitful years will gather about his ministrations as a pastor; his comfort and cheer to the sick and dying; his watchful care and manifold provision for the spiritual needs of all classes among his parishioners; the thoroughness of his pastoral care; the stimulating and helpful message which he always delivered from the pulpit; the example which he set in all that goes to the upbuilding of a strong Christian character.

Upon the outbreak of the war, Dr. Pierce, like many another on the retired list, was recalled to the service and assigned to the duty of organizing and putting in operation "the Graves Registration Service of the A. E. F." of which he was made chief, sailing for France in October, 1917. In this work he has been conspicuously successful. (A most flattering tribute to him and his work was contained in *The Saturday Evening Post* for January 4, 1919, from the expert pen of Mr. Isaac Marcossou.)

With all the burdens upon him Dr. Pierce found the time to bear his share in the corporate life of the Diocese and cultivate friendly relationships with his brethren. They, with his parishioners, regret the necessity which has enforced this severing of ties and pray that, having finished the duties which still detain him "overseas," he may return to us to take his old place in our midst as counsellor and friend.

B. S. S.

The Rev. Robert R. Morgan of the diocese of Harrisburg, late rector at Mt. Carmel, Pa., has been placed in charge of the combined parishes of St. James' and St. Paul's, Bristol.

GIVE US MEN

God give us men. The time demands
Strong minds, great hearts, true faith,
and willing hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot
buy;
Men who possess opinions and a will;
Men who have honor; men who will
not lie;
Men who stand before a demagogue
And dam his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above the
fog
In public duty and in private thinking.
—J. G. HOLLAND.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Rev. Charles Cartwright Waugh

In Christmas week the scourge of the influenza added another to its victims whose taking away comes as a shock and grief to a large circle of friends and an attached congregation. The Rev. Charles Cartwright Waugh, the missionary of St. Gabriel's, Front Street and the Boulevard, died December 23d and the following Friday was buried at Newtown, Pa., after services conducted in St. Gabriel's by the Bishop and the Rev. Franklin S. Moore, with several of the diocesan clergy in attendance. Mr. Waugh was a graduate of the Philadelphia Divinity School, Class of '16, and prior to his present charge had served acceptably as curate in Calvary Church, Germantown. He was a young man who was giving the promise of great effectiveness in the ministry.

Abram Robinson McIlvaine

The death on November 27, 1918, of Abram Robinson McIlvaine, rector's warden, senior member of the vestry of St. Andrew's Church, West Philadelphia, and a most faithful member of the congregation, as was his father before him, has removed one of the best and noblest from our midst. He was ever distinguished for his unswerving devotion to the interests of God and His Church.

In the years of his long connection with this congregation, he saw St. Andrew's pass through all stages of its development, from its renewal in the old restored chapel, once burned, at Thirty-sixth and Appletree Streets, in the second church erected in 1865, now our chapel, to the present church erected in 1883, at which time he served as a member of the building committee, and also at the restoration of the chancel after the destructive fire of 1896.

For forty-five years he was a member of the Vestry, and for many years the rector's warden. One of his most loving services was rendered as chairman of the chancel committee, the beautifying of which was his constant delight. He brought to every task a spirit of consecration, humility, persevering labor and the influence of a gracious personality.

His sweetest affections were centered upon this church and its work. Its every interest was his deepest concern. The religion of Jesus was, to him, joy and life and power.

A lover of beauty and nature, a lover of God and his fellows, ever a kindly

gentleman, a devout and humble-minded Christian, a sincere friend, a generous and often secret benefactor, the world is the better and richer for his life, and everyone who had the joy of his friendship can well say: "I thank my God upon every remembrance of you."

The vestry of St. Andrew's Church directs that this minute be placed upon their records, as a testimony of their affectionate regard and as an expression of their deep personal loss, and of sympathy with his beloved family; and also that a copy be engrossed, and signed by the rector and clerk of the vestry, and forwarded to them.

WILLIAM J. COX,
Rector.
HARRY W. POWELL,
Clerk.

John W. Pepper

On Sunday morning, November 17th, after reading the usual notices, the Rev. Dr. Steele paid the following tribute to the rector's warden of St. Luke and the Epiphany, who, the previous day, had entered into rest after a prolonged illness:

"Yesterday there passed from life at his fair home in Jenkintown, and on Tuesday will be buried at St. James the Less, one in whose decease this parish has cause to feel corporate sense of bereavement. I refer, of course, to Mr. John W. Pepper.

"He who has thus succumbed to painful illness, after two long years continued, had been for almost twenty-five years a vestryman in this church. Upon the death of Mr. Lloyd, seven years ago, he became accounting warden and since that date, a few years later, when those duties became too arduous for his eager strength, but failing health, he has continued as rector's warden.

"Mr. Pepper was a man of singularly gracious character, a gentleman of the best school, a good man and a kindly, an able man in business, and so charitable that his hand was ever open. He was an intimate personal friend to me. And how generous a benefactor he was of this parish, because of his modesty and reticence to have his gifts made known you will never know.

"As much as a year ago, the vestry, moved to sympathy because of his long illness, and missing so keenly his presence and his counsel in their meetings and deliberations, caused to be inscribed upon the minutes, the following resolution. Even this expresses only partly now their added sense of loss and is but a feeble manner of expressing their professional, as well as their personal, sense of bereavement:"

"WHEREAS, For six months past Mr. John W. Pepper has been prevented by illness from attending the meetings of the vestry; and

"WHEREAS, In view of his long connection with this body, his mature judgment,

his ready willingness to put himself at the church's service and his unfailing generosity in helping onward every movement in the parish have made his absence and his illness especially lamentable to all his fellow-members on the vestry; therefore, be it

"Resolved, That the secretary be instructed to write a letter to Mr. Pepper expressing our deepest sympathy with him in his illness and our fond hopes for his early and complete recovery."

(Signed) ALFRED G. CLAY,
Secretary.

Edmund A. Souder

The death of Mr. Edmund A. Souder, whose funeral was held on Thursday, December 5th, in the church, removes from the Church Militant one who was long an active worker in St. Mary's, West Philadelphia. As Sunday-school superintendent, as Bible Class teacher, as the first director of the Chapter of the Brotherhood of St. Andrew (one of the earliest chapters formed, as its number, 13, indicates) and as vestryman, Mr. Souder rendered service of the highest usefulness. The Sunday-school was never more efficient than under his leadership, and his influence over young men has often been described to the writer as unique and wonderfully productive of good. Though of late years, Mr. Souder had lived in the city and attended services elsewhere, he was always warmly attached to this parish, and his request before he died was that he might be buried from St. Mary's. He will stand, in the memory of all who knew him, for all that is finest in Christian manhood. May he enter into the reward of the faithful servant, whose commendation is "Well done," and be made partaker of the joy of his Lord!

G. L. R.

William Seward Whitton

On Monday, November 25, 1918, William Seward Whitton entered into the life eternal.

Born in New Jersey on August 16, 1861, William Seward Whitton took up his residence, with the other members of his family, in the early years of his life, in Conshohocken. His connection with Calvary Church dates with his baptism on the first Sunday after Trinity, June 19, 1881. On July 24th, of that same year, he was confirmed. At the Easter election for vestrymen in 1888, he was elected to the vestry of the parish; a position that he has held for thirty years.

William Whitton's great interest in the welfare of the parish never wavered; thirty years of continuous service is a record, honorable and worthy. He was ever faithful to the most minute details, and the parish, in thus recording this minute of his death, expresses a very

definite sense of loss. Reserved and retiring to a marked degree, yet everyone recognized in him the true Christian gentleman. Through his faithfulness to his duties in life, he won the profound respect of all, and in his departure to the Greater Life, the community loses a valued and trusted citizen.

Conscious of its personal loss, the vestry, at its meeting on Tuesday, December 4, 1918, directs that this memorial be placed upon the records of the vestry, inserted in the *Chimes*, and sent to the members of the family.

"The strife is o'er, the battle done;
The victory of life is won."

GEORGE T. LUKENS,

REESE P. DAVIS,

J. KENNEDY MOORHOUSE,
Committee.

Sarah R. Watson

Miss Sarah R. Watson, of St. Martin's, Philadelphia, died December 23, 1918, after a short illness.

Miss Watson formed the first parochial branch of the Girls' Friendly Society in the State of Pennsylvania. In the year 1881, she was interested by reading a report of the work done in St. Ann's Church, Lowell, Mass., where five years before Miss Edsall had first planted in America this Society which originated in England. Miss Watson conferred with the rector of her parish, Calvary Church, Germantown, Philadelphia, and with his consent and co-operation organized a branch of the Society. Prejudices against a society of foreign origin and methods were met but overcome, difficulties were encountered but surmounted; at the close of the first year there were five members, at the present time there are eighty-five. From this center the Society was made known and extended to other parishes and to neighboring Dioceses, and a diocesan organization was finally accomplished.

In all this initiative work Miss Watson was active and untiring, holding the office of branch secretary at Calvary Church for twenty-two years, and then reluctantly resigning on account of increasing deafness. But her interest and helpfulness in the work continued, as did the love and loyalty felt towards her by members and associates, always affectionately expressed, and finally shown by the large attendance at her burial. Miss Watson was especially fitted for efficiency and success in this work; she had the loving loyal friendliness, the untiring patience, the unselfishness and unobtrusiveness which characterize the work of this Society, and conform to our Lord's teaching—that His Kingdom cometh not with observation but noiselessly works within like leaven imparting its own nature and influence by contact and companionship. To Miss Watson

many women of this community owe the Christian influences which have been built into their personal character and have entered into their homes and households. What better or more enduring memorial could be had or be desired than this one which Miss Watson herself engraved upon human hearts and lives.

(Memorial written by Rev. J. DeWolf Perry, D.D., Honorary Chaplain Pennsylvania Diocesan Organization.)

Mary R. Hastings

Miss Mary R. Hastings was closely associated with the G. F. S. Branch of the Church of the Holy Trinity, Philadelphia, all the twenty-five years of its existence, as branch secretary and working associate, and until failing health kept her at home was never absent from a meeting winter or summer. Her faithfulness, childlike simplicity and purity were so perfect that they could not fail to leave their mark on all who came in contact with her, and her loving interest in each individual and earnest desire to bear their burdens made very close bonds of tender love in the branch. We have perfect confidence that now, after many years of tribulation and suffering, having finished her course and fallen asleep peacefully on August 14th, she hears that most joyful voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you." We, who have known her through all these years, "yield most high praise and hearty thanks, and beseech Thee to give us grace to follow the example of her steadfastness in Thy faith."

Katharine Leonard Platt

It is with sorrow that the Diocese of Pennsylvania records the death of Mrs. John O. Platt.

Mrs. Platt, when Miss Katharine Leonard, was at one time diocesan head of the Candidates' Department. Recently she had been in charge of the Candidates' Class of St. James' Church, and an active member of the Lodge Committee.

Her charming personality, efficiency and sincere interest in the G. F. S. make her loss a great one to her fellow-workers.

THE YARNALL LIBRARY OF ST. CLEMENT'S PARISH

The Yarnall Library of Theology has not had many books added to it during the past year on account of the war interfering with shipment of books from England, but a shipment of 100 volumes is now on the way. The Library already possesses 1,400 volumes, and over \$4,000 is on hand for the purchase of additional books.

A SOLDIER TO HIS MOTHER

The following poem was received by a mother in St. Louis, from her son in France, just two days before she received a cablegram announcing his death.

"Are they praying for us at home?

Are they meeting together in prayer?

Or going on still in the same old way,

As they did when I was there?

We thank them for their money,

We thank them for their care,

But, oh, just tell them, Mother dear,

We are needing so much prayer."

"Will you ask them to gather together,

To meet at our Father's throne,

That we may be kept from faltering,

When we feel we are standing alone?

There are moments when courage fails
us,

When dangers around us stare,

Oh, tell them again, dear Mother,

We are needing so much prayer!"

CONSOLIDATIONS

While the Church in the Diocese is constantly lengthening her cords by making provisions for services in various new places she is also endeavoring to strengthen her stakes in localities where her equipment has come to be greater than the number of adherents warrants, by consolidating existing agencies where one or both of them has become weak. A number of such combinations have been completed or are in process of being carried out, but we mention now only two, the two parishes at Bristol, and those of Zion Church and Trinity, Southwark.

The population of Bristol, especially that portion of it that the Church could appeal to, never justified more than one parish in the town, and the inevitable cannot come too quickly for the benefit of all concerned. At present the Rev. Robert R. Morgan is the only one of our clergy working there, and he is holding services at both St. James' and St. Paul's, but it is hoped that before long the two parishes may be merged. Meantime necessary repairs have been made to the organ and building at St. James', and the church is well filled at the morning and evening services, many former Church members who had gone off to other bodies are coming back to their old home.

The merger of Zion and Trinity, Southwark, struck a curious legal obstacle which, under the skilful handling of George B. Hawkes, Esq., is being slowly but surely overcome. It was discovered that the Parish of Zion had never been incorporated, although it has been acting as a corporation for more than seventy years. When Mr. Hawkes endeavored to have it incorporated under the law that was in existence at the time the parish was formed the State authorities at first refused, on the ground that that

law had been repealed, but he succeeded in convincing them of their error, or gave them no rest until they acceded to his request, and the parish is now no doubt the only organization that has been chartered under that act during the last forty-five years. Thus ended the First Lesson.

The Second began when it was realized that the parish did not have any title to its property, because the deeds, made more than half a century ago, conveyed the property to a corporation and there was none. Happily, no loss, but only endless trouble will ensue, for it will now be necessary to endeavor to find the heirs of the people who made the deeds, and try to get new deeds from them, and failing that, to take legal proceedings so that the parish may have such a title to its property that the two parishes may be merged. Verily, what you don't know doesn't hurt you, but what you find out sometimes hurts a whole lot. Rectors and vestries please take warning, and do not, by being careless now, bequeath troubles and delays to the Church people of fifty years hence.

A SUMMER SCHOOL OF THEOLOGY FOR STUDENTS RETURNING FROM NATIONAL SERVICE

I. THE PROBLEM

Our theological seminaries, like all other institutions of higher learning, have felt heavily the call which the war has made upon the young manhood of the country. Many of our students enlisted in the midst of their seminary course; many more volunteered or were drafted on the eve of their admission. Some few of these are, at this writing, already discharged and seeking to resume their work; others, in constantly growing numbers, will be returning during the next few months; and these all will have arrears to face. Colleges and universities are adapting their courses to the situation, and arranging for summer schools, in order that their students who have been in the service may be able to make up for the war's interruption of their academic life. What is the student for the ministry to do? For months past, our seminary faculties have had this problem before them.

II. THE SOLUTION PROPOSED

Soon after the signing of the armistice a meeting of the deans of our church seminaries was called, to discuss what might be done. It was decided that the best way to meet the situation was to provide summer courses in theology, designed especially for students for the ministry who had been in the national service. This summer school will be a co-operative undertaking. Its faculty will be drawn from different seminaries; and we have assurance that these sem-

inaries will give us of their best. Its immediate management has, by vote of the meeting just mentioned, been put in the hands of the undersigned, deans of seminaries whose comparative geographic nearness makes frequent conference possible.

III. WHAT CAN BE DONE?

It is proposed to hold the school for some ten weeks—divided into two terms. The courses to be offered will be sufficient in number and variety to meet the needs of students at various stages in their theological preparation. These courses will be intensive, they will have daily class-meetings, and they will aim at rapid as well as thorough instruction. It is our belief that in this manner a competent and industrious student may be able to accomplish, during the summer, approximately the equivalent of an ordinary half-year's work. Thus, if the school succeeds, and can be repeated in the summer of 1920, *a good student ought to be able to complete his full normal course of preparation for the ministry in a little more than two years instead of the usual three.* This should be a welcome boon both to the student and to the Church: to the student, by enabling him to enter upon his life work almost if not quite as soon as he would have done had there been no war; and to the Church, in that it will secure for it the student's services a year sooner than otherwise would be possible. The latter point seems to us important. For years, the inadequate supply of men for the ministry has been cause of grave anxiety, and the war, short as it has been, will for at least a year gravely lower the already too small number of ordinations. Any step that will expedite the entrance of these returning students upon their life work, without at the same time maiming their preparation for it, clearly ought to be taken.

IV. THE NUMBERS LIKELY; AND THE PROBABLE COST

No exact estimate can yet be made of the number of these soldier-students who would be likely to attend a summer school. The committee in charge are basing their calculations upon an estimated enrolment of forty. They frankly recognize that the number may well be less than that; they think it very possible that it may be more, even much more.

It is their estimate that a school of forty students can be maintained for approximately \$7,000 to \$8,000. They ask to have the larger sum mentioned guaranteed in advance, that the financial soundness of a venture, which has no invested capital to depend upon, may be assured. This estimate includes these items: (a) the expenses of the faculty (who will give their services without remuneration, but who should not be asked also to pay their own way); (b) the

necessary administrative and overhead costs—for printing, postage, service, and the like; and (c) the board and lodging of the students. The last mentioned item demands a word of explanation. We have good reason to count upon housing the students at little or no expense. But the question of their board is another matter; and we feel it wise to provide that. For probably few of our returning students will have been able, during the war, to lay by anything; and it may well prove difficult for many to secure work promptly. It seems foolish and wasteful that any young man who has made up his mind to study for the ministry, or who is mid-way in that study, should compete with many others who are looking for permanent employment; or even that he should spend a summer in a purely temporary job—when, at very small cost, he might spend those months in direct preparation for his life work. It seems, therefore, to the committee in charge, and to the deans in general, clearly wise that the Church should offer to take any thoroughly prepared young man, promptly on his discharge; put him at once upon active preparation for the ministry; and, in the meantime, put him also upon its payroll—much as the government, when he entered training camp, relieved him of all charges for self-support.

The War Commission of the Diocese of Pennsylvania has appropriated \$2,500 for the Summer School as the proper share of this Diocese. This enterprise will therefore be one of the undertakings to benefit from the contributions made to the War Commission at this time.

THE ADVANCE PROGRAM OF THE BROTHERHOOD OF ST. ANDREW

At the National Convention in Northfield, Mass., last August, the representatives of the Brotherhood of St. Andrew decided upon an Advance Program so bold in its conception and so high in its aim as to challenge the very best in the organization. It is a venture of faith. Already it has caught the imagination of clergy and local Brotherhood leaders, and there is everywhere a new spirit in evidence. One result is, that never in the Brotherhood's history has there been so many inquiries about the organization of new chapters. The official statement concerning the new plan reads as follows:

THE ADVANCE PROGRAM

With deep gratitude to God for the abundant blessings which we have received at His hands in these years of foundation building in the Brotherhood, and with a spirit of rejoicing for the privilege He has given us of answering the command of His Holy Will, we shall, with the

guidance of His Holy Spirit, further organize:

FOR the extension of Christ's Kingdom through the Enlistment of Men and Boys of the Church in Serving this High Objective.

TO create in every Parish a Service Group of Men and Boys who will be of Genuine Value to the Rector.

TO make Personal Prayer and Service a living factor in every Parish.

TO make practical the Threefold Endeavor in every Parish: Increasing Church Attendance, Men's Bible Classes, Men's Corporate Communions.

TO promote the Devotional Life of the family through the Practice of Family Prayer.

TO bring fathers, older brothers and kinsmen of enlisted men into Practical and Inspiring Relationship to Christian Service.

TO show young men with Increasing Clearness the Vision of the Sacred Ministry, serving as Officers in Christ's Army.

TO strengthen the Brotherhood's Junior Department by training and actively enlisting Boys of every Parish in Christ's Army.

It will be seen at a glance that this Program parallels to some extent the Every-Member Campaign now under way in this Diocese. The national leaders as also the local leaders of the Brotherhood are jealous that as an important part of their Advance Program work all Chapters in the Diocese shall heartily co-operate in the Every-Member Campaign. Moreover the Local Assembly officers are developing plans to insure this desired result.

ST. ANDREW'S MEN AND THEIR WORK

BY ROGER DANIELS

No lay movement in any Church has a nobler record behind it than that of the Army and Navy Council of the Brotherhood of St. Andrew made during the past several months in the camps and training stations among our young men and boys of the army and navy.

Not only is the record of that work unique, it is without parallel in the Church.

Just after this Nation decided to enter the great war, the national leaders of the Brotherhood of St. Andrew made plans for a program of Christian work, to be carried on under the direction of the Army and Navy Department of the Brotherhood and under its own council. This was the first war work launched by the Church.

Truly has the Army and Navy Council of the Brotherhood "carried on!" Since October, a little more than a year ago, when its first secretary was duly installed

in his new field, some seventy-six consecrated laymen of the Church have responded to the call for service in the camps.

In the report of the General War Time Commission of the Churches of Christ in America, there is this:

"More important than any specific thing that the Y. M. C. A. has done has been its ability to fire the imagination of the public with the possibilities of Christian service. It has made its program of ministry so simple, so direct and so appealing, that multitudes who have cared little or nothing for the Church hitherto have responded to its appeal and furnished it with resources in men and in money, which have enabled it to meet the emergency for which other agencies were unprepared.

"But in this very success there lurks a danger. It is the danger that in its emphasis men may lose sight of the larger whole, of which it is a part. Greater than any organization, greater than all organizations put together, is the Church itself."

The Brotherhood secretary has directed his work so that it blocks this breach if there be one. His work is for the spread of Christ's Kingdom among men. The "outward and visible sign" of Christ's Kingdom on earth is His Church. To this end has the Brotherhood secretary worked. He is a consecrated layman, his is a layman's work and is primarily to aid the clergy. So when the secretary finds a young man he talks to him about the Church. There is nothing smug here, no platform talk, but a personal heart to heart conversation with the young man which usually leads to a meeting with the chaplain, or if there be no chaplain, with the voluntary chaplain or soldier pastor. There is no proselyting. The Brotherhood secretary seeks to find all the men of our Church at his station, but he meets all men and attempts to turn over to a chaplain of his own Church the name of any man he meets. The Brotherhood secretary realizes the value of the conventional Y. M. C. A. service. In the pre-war days this service did not supplant the Church, there is no reason for it to supplant the Church now, so the secretary endeavors to lead the men he has found, not only to the Y. M. C. A. services but to the Church services as well. The record of soldier attendance at church services near camps speaks for itself.

The work of the Brotherhood secretary centers about the individual. He aims to seek out the strong men of the company and squad. By personal interviews he seeks to show these strong men the need for clean speech and clean living. He aims to have these strong men take up the work among their fellows. In this way groups of personal workers are formed, with the strong men at the head.

"Keymen" they are called in the Brotherhood plan. So the work has grown; through these strong men it has found a vigorous life in places beyond the reach of Brotherhood secretaries, Y. M. C. A. secretaries or chaplains. Wherever the keyman has gone the work has gone with him.

Now, with the demobilization period on, the Army and Navy Council has turned a considerable part of its efforts to the work in the home field.

To aid and strengthen the home parishes the Council is sending many of its experienced secretaries to make a survey and to help in every way possible to build up personal evangelism as it has been built up in the camps. These secretaries have been in closest touch for months with our men in the army and navy. They will bring the experience of these months to the home parish. They will help to organize it for service to the men of the army and navy as they are demobilized.

There is no lack of spirit. But the success of work of this kind depends largely on its proper and careful organization. This means a revitalization of parish life where it is needed.

Chiefly, its work will be to shape carefully the work of the parish to the especial needs of the home-coming men. The parish has back of it all the finest traditions of the Church; these men have back of them all the finest tradition of service. These two should be joined together. The service of these men has been active, not passive; it has gone out to meet the need. Now the need is very present in most parishes and the parish service to its men should meet that need. These young men are coming home awake to the Spirit of the Times. Fortunate indeed is the parish with foresight enough to meet them on the brink of their home-coming and travel anew with them. The Brotherhood, by sending its experienced secretaries to the home parishes, is endeavoring to aid and strengthen them in building up a new order of things on the foundation of the Church's traditions so that they can start anew with these men. It is an undertaking well worthy of the effort. And it is founded on the experience of a service that has made good. What fruit has that service brought forth? Briefly, here are some of them:

These Brotherhood secretaries have gone out to make the way of our young men in the army and navy less hard through His great mercy. They have been with the sick; they have comforted the dying; they have brought heart-sick men to the Great Communion of His Church. Theirs has been the only purely religious lay movement to touch the camps.

Can one begin to measure their work? They have brought to men that inspiration which has shown those men the

way to take the Word to others. Work such as that is immeasurable; it goes on and on without end.

The Brotherhood secretaries have strengthened the arm of our chaplains. From one chaplain who has been in charge of the Church's work in one of the largest camps in the country, since the camp was opened, comes the following: "May I express the real conviction that the Church would have failed miserably in her responsibility to the inarticulate appeal to the soldier boy—and I presume to the sailor boy as well—if it had not been for the consecration, discernment and untiring energy of the Brotherhood of St. Andrew."

They have linked up the home parish to the man in camp. From one of our Bishops, closely in touch with the camps in his Diocese, comes this: "I feel that I would be quite negligent of my obligations to the Brotherhood of St. Andrew if I did not first express my very great appreciation of the work your representatives have done for the Church and for our men of the army in my Diocese." And a parish priest writes to say: "You have done me an invaluable service in putting me in touch with men I knew to be in the service, but their whereabouts were unknown to me. Two men, lost to the Church years ago, through you, were glad to claim St. Mary's as their parish church." The head of the religious bureau of the Y. M. C. A. has said: "Your men have not only been an inspiration to our secretaries in their lives and service, but their emphasis upon personal evangelism has proved contagious to the Christian men in the camps."

They have brought back to the paths of righteousness, those who would stray. They have gone about this business of their Master's like the men that they are.

Letters telling of their work have poured in from prelate and laymen, from officer and private alike. It was their work which caused the War Commission of the Church to charge the Central Office of the Brotherhood with the responsibility of compiling the Great Honor Roll of the Church. There are now in the files of the Central Office, Church House, Philadelphia, more than 65,000 names for that Great Honor Roll.

They have bound the ties of camp to those of home and parish; they have helped to knit together more closely the co-relating work of the Church's other agencies.

And what do they ask in return? Only this: That they may "carry on" with ever-increasing strength, their program of prayer and personal service in His Name, during the months of demobilization which are already here.

By the will of the late Sarah B. Watson the G. F. S. of Calvary Church, Germantown, receives a legacy of \$1,000.

THE DIOCESAN CHURCH

The plans for the conversion of the (former) Ascension Parish into the Diocesan Church, to be legally known (as required by the conditions of the Watson bequest) as St. Mary's, are still further advanced by the announcement of the appointment by the Bishop as vicar of the Rev. George Lynde Richardson, D.D., rector of St. Mary's, Hamilton Village (Locust Street above Thirty-ninth, Philadelphia), who will enter upon the duties March 1st. As noted elsewhere the Rev. Samuel B. Booth will be associated with him as curate. Dr. Hodge, who has been made rector emeritus, will also continue to give assistance in the services and work. As soon as practicable the enlargement and improvement of the property, made possible by the \$100,000 Watson legacy, will be undertaken.

Bishop Rhinelander has issued the following statement of the plan and purpose of the Diocesan Church: "This aim and function of the Diocesan Church of St. Mary will be twofold. First, it will provide a central spiritual home and sanctuary for all diocesan organizations and activities. Secondly, it will minister, in every possible way, to such classes and individuals in the community as are, for one reason or another, out of touch with, or relation to, any organized Christian group or body.

"From the first, the work will be marked by three chief features. It will be in spirit and method entirely diocesan. Diocesan occasions and events will be celebrated and remembered. Diocesan causes will be presented and promoted. Not being any more a parish, the organization of St. Mary's Church will serve all the parishes and compete with none.

"It will be missionary. Strangers, visitors, wanderers, the unconvinced, the unconverted; all who will come of all ages and conditions, of all sorts and classes, will find us ready to minister freely to them with the best that we can give them in the name of the Diocese. In St. Mary's Church the Diocese will always be 'at home' to the community; with an open and loving invitation for every soul in need without distinction. This provision of a spiritual center for the work of the Diocese will fill a long-felt need. Henceforth a house of prayer will be its heart and not an office desk. The purpose of the Diocesan Church is not so much to take the place of a cathedral as to prepare for one. The day will surely come when a worthy and adequate cathedral will be built for this great Diocese. Without waiting for that, however, an opportunity is now given to begin the work which is proper to a cathedral, so that when the building comes, that work, in vigorous operation, may enter the walls as the living soul is breathed into the body fashioned for it.

"The great expenses of the Diocesan Church for the first year have been underwritten by the vestry and a few others, and a vigorous effort is now to be made to secure an endowment fund which, while it will be immediately available for the maintenance of St. Mary's Church, will ultimately become part of the permanent endowment of the future cathedral of the Diocese."

THE EPIPHANY MEETING OF THE WOMAN'S AUXILIARY

The Epiphany Meeting of the Pennsylvania Branch of the Woman's Auxiliary was held at the Church of the Saviour, Thirty-eighth Street above Chestnut, on Thursday, January 9, 1919.

Bishop Garland presided and gave the address of welcome. He made very clear that the age of awakening and opportunity for which we have prayed, was before us. If we are to embrace our great opportunities we must get a new realization of the value of spiritual life; a new realization of our duty to others, no matter who they are or where they are.

We can not be satisfied to invest our lives as in the past, either in the matter of time or possessions. Reconstruction is before us and no real victory can be won until we turn to God. God is calling His Church today to manifest Him to the world; to give our lives as never before. In proportion as we respond to His call we shall bring nearer the Kingdom of God and peace on earth.

Bishop Lloyd, speaking for the work of the Church in Liberia, gave us a new understanding of the work of the Church there and the character of the people. In that little tract of land on the western coast of Africa, is a group of people who have seen Him who is life, and there is now established a form of government like that in America, in spite of savage neighbors and opposition from traders from Europe. There has been no material development such as roads or industrial development. Why? Because they love liberty more than material advancement. France or England have in the past stood ready to lend money, but Liberians knew they were too weak to borrow, and default of interest meant the loss of country and liberty. America now is the sole creditor of Liberia and now is giving her a chance to realize the dream she has had for fifty years. Our Church had Bishop Ferguson as its leader there for twenty-six years, and today exerts the strongest moral influence in Liberia. The Bishop's records showed not one dollar ever misappropriated, and every church we support takes care of from three to eight country stations. They have caught the true spirit of devotion and sacrifice, but must have standards by which to work. So a half dozen men and a half dozen

women are needed, a few buildings, a few books, but above all Liberia needs the prayers of God's Church, that the next convention may deal with Liberia as a brother who has never had a chance; a people whom God has chosen to interpret His message to Liberia.

From Africa our next speaker, Bishop Sage, brought us to the Mission of Salina or western Kansas. He first reminded us that among the many glories of the Episcopal Church its true Americanism was very pronounced. It is the only Church which has representatives wherever the flag flies, and accepts as spiritual wards all weak sections of the country or world. The district of Salina, embracing over 50,000 square miles, has no foreign population; no great cities, but American people. The work is largely rural. The problems to do with American citizens. Seventy-one and six-tenths per cent have no connection with any religious body.

There is a beautiful cathedral, a fine school and excellent hospital in Salina, and thirty stations where Church people are gathered together, but no self-supporting parish in the district. Bishop Sage said the Church had not grown as it should have done, and he then outlined his new plan for the development of the work. A central plant, as it were, located in Salina and larger cities. All work to radiate from these centers. The Church has sent him to convert 72 per cent of the population and gives one cent per capita a year. It is asking men to make bricks without straw.

Twenty-five thousand dollars is needed this year. In closing, Bishop Sage recalled one of the lessons of this war. It could not be won without munitions and food. Apply this same truth to all missionary work. The army of Christ can never advance without supplies.

After intercession, luncheon was served in the parish house. The roll was called. Seventy parishes represented, with 378 delegates. Over 400 attended the meetings. Mrs. Markoe asked for the sense of the auxiliary regarding the desirability of women members of the Board of Missions. It was almost unanimously voted as undesirable.

At the afternoon session, Bishop Rhineland was the first speaker. He excited our interest by outlining a pamphlet on diocesan work which is shortly to be printed. Of the 199 parishes in the Diocese, many of them being entirely missionary, 67 require aid from the Diocese. The work has great possibilities. Little has been done for the Jews, and opportunities for work among the colored people is great. Our work among non-English-speaking peoples includes Italians, Poles and French. The Church also has started work along many other lines. Educational, Social Service, Rescue Work, not to mention the recent War Work. In any city the statistics

show not over 50 per cent of the population is attached to any congregation. We must show our willingness to go after these wandering brothers and prove to them that the parish and Church does not exist for the corrupt of its members but is among them as "one who serveth."

St. Martha's House is a demonstration of an effective settlement work.

The potential strength of the Diocese may be estimated when we realize that, at present, only about 10 per cent is a working force.

Our next speaker was the Rev. Everard Daniel, curate of St. Philip's Church, New York, representing work among the colored people. Mr. Daniel spoke very frankly of the Negro problem and of the fact that while we acknowledge that the Negro is undeveloped and inefficient, we do not put the same effort with our work among these people as in other directions, and yet, he said, that statistics showed greater results for efforts than along other lines. Our Church supports 24 Colored schools throughout the country, but compared to the work done by other Christian bodies, we are failures. Dr. Thomas J. Jones' commentary on our work is that, while we contribute, we show lack of real interest in the Negro. Mr. Daniel paid especial tribute to the work done by Dr. and Mrs. Hunter at St. Augustine's, Raleigh, and told how comparatively little we had supported them under their heavy burden. While the industrial education was most important, the Negro must also be trained and educated to lead his own people. Of all the spiritual work done by the Church, nearly all were St. Augustine graduates. In closing Mr. Daniel pleaded that St. Augustine's should be made the Colored college of the Church for training leaders, for true democracy cannot survive long upon purely commercial and industrial development.

The next picture shown us was work among the Indians, graphically drawn by Rev. Mr. Creasey, of Idaho. In an unusual way Mr. Creasey gave a description of Indian life on those vast plains where, in that great silence, earth and sky seem to meet, and yet made us realize that the children of these people are all to be American citizens and ready to answer the call to service as in the recent war.

Paternalism means destruction of the race.

The business of the Church is not paternalism, but to train for citizenship.

The children in our schools are trained for normal life.

Education alone will make good Indians better, but will make bad Indians worse.

Not polish, but transformation is our purpose.

The girls and women who can cook, no longer can be any man's chattel.

The boys are equipped to understand all agricultural work.

The Indian is naturally religious, but it does not necessarily affect his conduct. He believes in the Great Spirit, thus we have our starting point. Using the language they understand is the only way to teach them spiritual truths.

Mr. Creasey paid a wonderful tribute to Bishop Funston and the work at Fort Hall. At the time of his death, the Bishop carried a personal note for \$5,000 which Mr. Creasey begged us to help in canceling.

The service closed with the hymn, "God is working His purpose out," and I venture to say every one present went out determined to respond to any work to which they might be called which might hasten the time, when the earth shall be filled with the knowledge of God as the waters cover the sea.

PHEBE B. PANCOAST,
Secretary.

ST. MARY'S MISSION, CHESTER

St. Mary's Mission, 214 Central Avenue, was started two years ago with about ten members, eight have been added, several moved away, we now have about twelve on whom we can depend. We have a small three-story house, the minister, Mr. Durant, lives on the top floor. A young married couple, members of the church, rent the second. Downstairs the parlor and dining-room are thrown together, and used for services and meetings; the room has been calsomined through the efforts of the members, and is bright and attractive, with chancel and altar. The kitchen used for the boys' meetings is dark and dingy and needs calsomining also. We are well situated in the midst of the Colored population, and would like to set an example of neatness to our neighbors, but the house is old and needs repairs, paint, etc.

Our members are working hard to meet the running expenses which include interest on the mortgage of \$60 a year, taxes, water rent, coal, gas, etc., and are now beginning to pay \$5 a month toward the minister's salary.

But in order to grow we must reach out to those about us; we have our industrial school Saturday afternoons, where the girls learn to knit and sew; last year we made two afghans, one for a soldiers' hospital, the other for Belgian relief. We want to make this a neighborhood center, and have it open two nights in the week, besides Saturday afternoon, for boys as well as girls. Last winter a night-school was held here, and the social meetings for boys Friday evenings were well attended, all this means extra heating and lighting which the few members cannot supply.

Then we have a vision, there are no public kindergartens in Chester, and all about us are little ones who could be brought in and taught, and so prepared

for public school, for the interested child does not play truant, and it is the little truants who are brought to the juvenile court, for petty crimes, pilfering, etc. A young Colored woman with a love for children could teach such a school, it would cost \$40 a month most likely, but it would be money well spent; it would make better citizens, also be a feeder for Sunday-school and church.

More kindergartens here and elsewhere would mean fewer reform schools and houses of refuge.

So we ask our friends to help us supply the extra heat and light needed for our social service work, to send us a kindergarten teacher, and then our Mission will grow and we will need a lot where we can build a church and parish house, suitable for our needs and a credit to the whole church.

MABEL ADAMS, Deaconess.

WOMANS' AUXILIARY

At the meeting of the Foreign Committee on Monday, February 17th, it is expected that the Bishop of Brazil will be the speaker.

THE ALTAR GUILD OF THE CITY MISSION OF PHILADELPHIA

The Guild, which was organized in 1913, with the approval of the Bishop, has as its object the care of the various chapels of the City Mission, and of other missions and institutions in the Diocese. At the end of its sixth year the Guild takes care of the chapels at the following places: the Philadelphia General Hospital, the Home for Consumptives, the Eastern State Penitentiary, the Home for Indigent Men, the Municipal Hospital, the Church House, Spring Hill Farm, Oakbourne, and Byberry, besides having charge of Old St. Paul's. The Guild renews altar furnishings, and supplies wine and wafers, candles and flowers for the Services. The special work of the past year has been the fitting out of a chapel at the Women's Department at Byberry, where an altar and credence table, chalice and paten, and brasses were presented. Altar linens and cruets and wafer box were given, and the chapel is now being used.

The Guild wants to accomplish more work than ever this year, and this can be done if there are more members. Therefore the Guild is making an effort to get Church people from as many parishes as possible, who are interested, and who would give a dollar or two dollars a year to furthering this work, to become members. Associate members pay \$2 dues a year, and are not asked to do any work. Active members pay \$1 dues a year, and are expected to come to the monthly meetings of the Guild, and to be ready to do altar Guild work if they are needed. Any Church person who

would like to belong should notify one of the following officers of the Guild:

President,
MISS CAROLINE DE T. STOCKER,
Pelham Court, Germantown.

Vice-President,
MRS. THOMAS REATH,
2103 DeLancey Place.

Treasurer,
MISS GLADYS CONNELLY,
731 South Broad Street.

Secretary,
MISS E. Y. MAGUIRE,
3813 Spruce Street.

NOTICE

The Seventy-fifth Local Assembly of the Daughters of the King will be held Thursday, February 6th, at 8 P. M., at St. Jude's and the Nativity Parish House, Eleventh and Mt. Vernon Streets. Addresses by Mrs. Edwin C. Grice.

REV. L. N. CALEY.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society records with sorrow the loss of three associates who have been peculiarly identified with the work of the organization in this Diocese.

THE JUNIOR AUXILIARY

A QUIET DAY

On Thursday, March 6, 1919, at St. Mark's Church, Sixteenth and Locust Streets, the Rev. Sydney Atmore Caine, priest-in-charge at Grace Church, Mt. Airy, will conduct a Quiet Day for the leaders of the Junior Auxiliary of the Diocese. The day will begin with a Celebration of the Holy Communion at 10.00 A. M., and will close with Evensong at 5.00 P. M. Anyone who is interested will be welcome to attend these meditations.

ANNUAL CHURCH CLUB DINNER

For the first time since the outbreak of hostilities the members and invited guests of the Church Club of the Diocese assembled for their annual dinner on Wednesday evening, January 15th. The chosen place was the South Garden in Bellevue-Stratford Hotel and it was the unanimous verdict of all who were privileged to be present that this dinner was one of the most enjoyable and profitable of the very many such occasions the Club has to its credit. Seated at round tables accommodating ten each, facing the long speakers' table at the further end of the room, the one hundred and fifty odd diners had served to them first one of the delectable meals for which this hostelry is justly famous. The enjoyment of the delicious menu was heightened by the musical features which Mr. Morris Earle and his fellow com-

mitteemen had arranged for the occasion. A trombone choir of four had been provided and they, with Mr. Ralph Kinder as accompanist at the piano, effectively led the singing, Mr. Joseph Shannon acting as chorister (and favoring with several solos) while Mr. Earle himself made a most effective conductor, the "hit" of the evening (in this part of the program) being his splendid rendering of a Hymn of Victory, written some three hundred years ago. Copies of the musical Hymnal for Soldiers and Sailors were presented to the guests and out of this selections were sung all through the dinner and interspersing the speaking, with which were combined the many songs featuring the familiar Liberty sings. The heartiness and effectiveness with which the whole company joined vigorously in the hymns and songs under Mr. Earle's masterly leadership speaks volumes for the possibilities of first-class congregational singing at our church services when, as was the case here, the tunes are singable (*i. e.*, adapted to the average voice and written in a key which a man can reach). As coffee and cigars were served, Mr. Bonsall (acting for the president of the Club, Mr. Samuel F. Houston, whom a family bereavement prevented from attending) as toastmaster, welcomed the guests and spoke encouragingly of the prospects of the Club and its plans for the winter. He dwelt at some length upon the impending Every-Member Campaign and pointed out the various ways in which, if it received the earnest and intelligent co-operation of the laymen it was bound to redound to the upbuilding of the various parishes and the forwarding of the Diocese as a whole. He was followed by Bishop Rhinelander, who, more in detail, elaborated what was expected to be accomplished by this campaign, stressing the need for the same in the face of the unusual conditions and opportunities confronting the Church and the Nation at this time. The rest of the evening was given over to the special topic selected for the evening, "Our Church in the War." This was dealt with first by one of the returning Red Cross chaplains, the Rev. Samuel N. Booth, who, after several months most active and effective service very near the front, was able to give us a most graphic and moving picture of what our own Church had been able to do for the sick and wounded, and from his experience to emphasize the work that lay before our Church as "the boys come home." It was a splendid and telling address—restrained and without emotional thrills—and it made a deep impression.

Mr. Booth was followed by the Bishop of Western Michigan, Dr. McCormick, who until last August had been the representative in France of the War Commission. What he had to say was listened

to with intense interest as he outlined the various phases of the Church's ministration of the A. E. F. Particularly graceful was his eloquent encomiums of the wonderful debt of gratitude all American Christians, and especially Churchmen, owe to Bishop Brent and the work he has accomplished as senior chaplain of the A. E. F.

The concluding address was made by Dr. Mockridge, whose subject was the work our Church—through her recognized agencies (the Brotherhood of St. Andrew, Church Periodical Society, Girls' Friendly Society, etc.), and then functioning corporately through the War Commission, had been able to do in the camps and cantonments of this country. It is a most gratifying and encouraging record, one with which our Church people ought generally to be familiar.

The benediction by Bishop Garland and the playing of taps by the trombone choir closed an evening, not one moment of which palled and the memory of which will not soon pass. The committee of arrangements are entitled to most hearty congratulations upon the successful way in which their careful preparations were most admirably carried out.

B. S. S.

RELIGIONS OF THE PAST AND PRESENT*

Under the scholarly editorship of our own Dr. Montgomery, a volume with the above title has been issued from the Lippincott Press of Philadelphia which should receive a hearty welcome from the clergy and laity of the Diocese. The book is made up of chapters originally delivered as lectures by the members of the Department of the History of Religions at the University of Pennsylvania, a department which is recognized generally in the academic world as one of unusual strength and variety. In the field of Comparative Religion the names of Jastrow, Muller, Montgomery, Edgerton, Newbold and the others we find heading the respective chapters of this notable volume are names to conjure with, and when they speak on their respective themes it is as experts and with authority. The immediate value of the book is the fact that for those who are unable to specialize in all or any of its subdivisions these pages will be found to present a complete—though necessarily abbreviated—review in the form of a clear and lucid presentation in its main outlines of each of the great religions which have been factors of influence in world history. Thus, from an introductory survey, by Dr. Speck, of Primitive Religion, in which the outlines to aid in the further study are carefully presented,

the reader has opened up to him in succession the religions of Ancient Egypt, of Babylon and Assyria, of the Hebrews, of the Vedas, Buddhism, Brahmanism and Hinduism, of Zoroastrianism and the Classic Religions of Greece and of the Romans. And to complete the study we have the chapters which deal with Islam, the religion of the Teutons, Early and Medieval Christianity. As is natural and to be expected each lecture reflects the individuality of its author, each setting forth his subject according to his own ideas of proportion. Yet the book from its first to last page reveals a simplicity, lucidity and accuracy that makes itself felt upon the general reader as an authoritative interpretation. The widespread interest in the subject-matter was evidenced in the large audiences which, in the winter of 1916 and 1917, listened to their delivery. Many of those who heard them then and many who were not so fortunate will welcome their publication now. Every one who desires to realize the supremacy or uniqueness of his own religion will welcome the opportunity this volume affords him of a sympathetic range over the broad field of world religions and will gladly make it one of "the working tools" of his library. The University of Pennsylvania is distinctly to be congratulated that a work of such lasting value and of such real importance should be in its every page entirely the product of one department of its Faculty.

B. S. S.

GETTING TOGETHER

(In re Christian Unity Foundation)

The desire that Christians should be closer to each other than is at present the fact is one of the characteristics and outstanding phenomena of today. The prevalence of the desire is manifested in the varieties of ways taken to bring it about. These efforts—running all the way from co-operation through federation up to definite plans for organic union—are bound to excite interest and careful consideration with any who have the best interests of the future at heart. The most hopeful point in the present situation on the part of those who are actively grappling with the problem is their evident determination to understand the other fellow. (This is decidedly a new angle in the situation. It was the conspicuous and encouraging feature of that notable gathering in our own city in December, reference to which was made in our last issue.) Through the kindness of its secretary, the Rev. W. C. Emhardt, we are able to place before our readers a rather full report of a similar conference, which will be read with interest as a genuine attempt to get together through mutual understanding.

The meeting, held in New York City, at the Yale Club, December 20th, under

the chairmanship of the Bishop of Newark, consisted of twenty-five representatives of the Presbyterian and Congregational churches meeting with our own Christian Unity Foundation, spending the greater part of a day in frank and open conference upon ways and means by which a campaign of research and education can be carried on to bring the necessity and principles of unity home to the people. It was agreed that speedily the representatives of the various Communion must determine how and where they are to get together; through frequent conferences to formulate "what are really the essential elements in their respective ecclesiastical inheritances," and more especially—by larger knowledge of others—to learn the features in common all possess. With such knowledge would come naturally the understanding "to what extent the things which appear to one irregular in another may be either explained or corrected."

It was agreed at this conference—putting the broadest interpretation upon the Articles of Association of the Christian Unity Foundation—that membership therein should be extended to members of other religious communions than our own. To accomplish this a committee has been formed, with Dr. Newman Smythe as chairman. Mr. Emhardt as secretary was authorized to gather and prepare for general distribution all the reports and concordats which have recently been issued in Australia, Canada and our own country.

This conference is to be followed by another (called for this present month) at which it is hoped to launch the Foundation on its larger basis, and to formulate plans for a really effective campaign of education. Among those of our own Church participating was Bishop Garland, who testified emphatically to the spirit of Getting Together "in a way which amounts to something" which characterized this truly epochal meeting. To all that these leaders are trying to do the rest of us can surely lend the amen of our interest and prayers. In this connection it will be of interest to know that a gathering is being planned for, to assemble as soon as it possibly can, of all the Patriarchs of the Eastern Orthodox Greek Church, to devise ways of intercommunion with All Evangelical Christians. To those who note the signs of the time, this is one of the marvels of the New Era.

B. S. S.

On St. Andrew's day the Bishop of the diocese advanced to the Priesthood the Rev. Duane C. Weevil, formerly a clergyman of the Reformed Episcopal Church, who on Trinity Sunday had been made a Deacon. Mr. Weevil will continue as assistant minister in St. Michael's parish, New York city.

* Religions of the Past and Present. Edited by Dr. James Alan Montgomery. Published by J. B. Lippincott Co., Philadelphia. \$2.50.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

At the annual meeting, early in November, of the Corporation of the Church Training and Deaconess House, the Rev. Dr. Perry was reappointed warden; Deaconess Carter likewise as head deaconess and house mother; the Rev. Dr. Anthony, of Wayne, was added to the faculty as instructor in "Parish Help;" the Rev. George J. Walenta as instructor in the Old Testament, in the place of the Rev. Dr. Johnston, resigned.

Representatives of the evangelical communions of the city were the guests of Bishop Rhinelander at a luncheon on Wednesday, November 20, and plans were discussed for a conference on faith and order, the ultimate object of which is to unite all the forces of Christendom—Roman Catholic, Greek Orthodox and Protestant—into one great body.

During December the Rev. Geo. Copeland, of St. Peter's, Weldon, has been in residence at our church house at Odenton, Md. (Camp Meade), assisting the Rev. Benj. N. Bird.

The Bishop of Maryland, as president of the Province of Washington, has issued a call for the meeting of the Synod (postponed from November last) in Baltimore, the opening session to be Tuesday, the 25th. The members representing this Diocese are, in addition to the Bishop and Bishop Suffragan, Dean Bartlett, the Rev. L. N. Caley, the Rev. H. M. Medary and the Rev. J. de W. Perry, D.D., and Messrs. C. E. Beury, H. H. Bonnell, G. R. Bower and William W. Frazier, Jr. The latter is also the treasurer of the Province.

Ten thousand dollars is bequeathed to Calvary Church, Conshohocken, from the large estate of Mrs. Mary H. Wood, widow of the late Hon. Alan Wood, formerly Congressman and long time head of the great iron works bearing his name. Many charitable and other institutions of Conshohocken and Norristown are also remembered with substantial bequests.

On the morning of the Feast of the Circumcision in St. Clement's Church, Philadelphia, Bishop Rhinelander ad-

vanced to the priesthood the Rev. Bayard H. Goodwin, who, since his ordination to the diaconate last June, has been curate in St. John's Church, Wilmington, Del. The candidate was presented by the rector of the parish, the Rev. Charles S. Hutchinson, D.D., who also preached the sermon. Mr. Goodwin was a member of the '18 Class of the Philadelphia Divinity School.

THE CLERICAL BROTHERHOOD

The Monday meetings of the Clerical Brotherhood are proving of unusual attractiveness this winter, and an increasing number of the clergy gather weekly in the Club Rooms to listen to the chosen speakers. The executive committee, of which the Rev. Walter A. Matos is proving the very efficient chairman, is to be congratulated upon its success in the timely topics and able speakers it is providing for the meetings. The announcements for the current month are as follows:

February 3d—"A Field Report of the Y. M. C. A.," by the Rev. James Alan Montgomery, D.D.

(Because of the Clerical Luncheon, this meeting will be at the parish house of St. Luke and the Epiphany.)

February 10th—"What's the Matter with Our Diocesan Budget?" by the Rev. Elliot White.

February 17th—"The Relation of the City Mission to the Diocese," by William M. Jefferys, M.D.

February 24th—(Topic to be announced). The Rev. Louis C. Washburn, D.D.

The hour of the meeting is 11.30 A. M. The Rev. Dr. Henry A. F. Hoyt is chairman for the present quarter.

The January Clerical Luncheon and Roundtable Conference held in the Club Rooms of the Church House on Monday, January 6th, was largely attended by a capacity gathering (about 120 were seated at the tables) and proved to be a most interesting occasion. The topic was "The Every-Member Campaign," introduced by the Bishop, and discussed from every possible angle. It was evident that the clergy present were heart and soul in the movement.

During the last Liberty Loan Drive the Sunday-school of Calvary Church, Conshohocken, purchased two \$50.00 bonds. These have since been presented to the vestry to be added to the Endowment Fund of the parish in memory of Margaret Lukens Rodenbaugh, whose recent death has meant so much to the school in which, for many years, Miss Rodenbaugh had been an active worker as teacher and pianist. Her devotion and zeal have been fitly remembered.

The building of the Inasmuch Mission, for some months commandeered by the government for "war work," resumed its normal activities on New Year's Eve, being formally reopened by Bishop Rhinelander, and has since taken up its rescue work with renewed activity under the direction of Mr. and Mrs. George Long.

Bishop and Mrs. Rhinelander tendered a reception on the afternoon of New Year's day at their residence to the clergy and the ladies of their families. Bishop and Mrs. Garland assisted in receiving the guests. It was a delightfully informal affair and an occasion thoroughly enjoyed by all who were able to attend.

St. Paul's Memorial, Overbrook, is employing with encouraging success the experiment of having an half hour of exceptional music by expert professionals of the highest type as a prelude to the Sunday evening service. The rector was called to Canada the first of the year by the death of his brother, a well-known physician.

As a "Thank Offering," Christ Church, Germantown, reports the gift from Mrs. Emily A. Jones of a beautiful processional cross which was used in the services for the first time on Thanksgiving Day.

At a largely attended Victory Service under the auspices of Home Unit No. 34, held in St. James' Church, Philadelphia, Sunday afternoon, December 15th, the president, the Rev. Benjamin S. Sanderson, made a report of the work of the Home Unit for the first year of its organization and the progress and hopes for the Unit overseas. Bishop Rhinelander preached an effective sermon in which he hoped that that Home Unit would be continued as an Auxiliary of the Episcopal Hospital.

The Rev. Samuel B. Booth has returned from duties as chaplain overseas and has accepted the appointment of the Bishop as curate at the Diocesan Church to take effect March 1st. His special work it is understood is to be "pastor of the congregation."

The Rev. Addison A. Ewing, rector of Immanuel Church, Delaware, has accepted a position as curate at the Church of St. Luke and the Epiphany, entering upon his duties January 1st. He succeeds the Rev. Granville Taylor, who, after a service of some months as volunteer chaplain at one of the camps, has returned to the city and is at present supplying the services at St. Paul's Memorial, Fifteenth and Porter Streets, its rector, the Rev. Joseph H. Earp, having recently resigned.

The Rev. Joseph H. Earp has resigned the rectorship of St. Paul's Memorial Church, Fifteenth and Porter Streets, to devote himself to Social Service work in which he became especially interested during his curacy in the Parish of the Holy Apostles. His resignation took effect January 1st, and in appreciation of his work as their rector, Mr. Earp received from the vestry a purse of gold and from the Bible Classes a Liberty Bond and a piece of gold, besides other substantial remembrances of affection from parishioners.

The vestry of St. David's, Manayunk, have extended a call to the rectorship, to the Rev. Francis S. Barnett who has accepted it and entered upon his duties. The new rector, after a successful ministry in the jurisdiction of South Dakota, succeeded the Rev. Mr. Pember as rector of Christ Church, Ridley Park, resigning the same at the outbreak of hostilities to go abroad as a Red Cross chaplain. Returning to this country after a year's absence he received a commission as captain in the Chemical Warfare Service from which he has but recently been honorably discharged. His brethren are glad to have him once more in the diocesan family.

The vestry of St. Matthew's Church have asked the Rev. Royden K. Yerkes, D.D., to continue as minister-in-charge "until a new rector has been chosen and settled."

In the January number of the parish paper of the Church of the Resurrection, Broad and Tioga Streets, we find the following interesting item, which we reprint as of interest to our readers generally, telling as it does of how another of our churches is to be further beautified and made more worthy of Him in Whose honor it has been erected:

"It is gratifying to be able to announce, and it will be pleasant to our readers to learn, that our church will be made even more beautiful by the placing of memorials. Mrs. F. P. Buckley and family have kindly offered to donate a clerestory window in memory of Mr. F. P. Buckley, a former vestryman and ardent supporter of our parish for many years. The window will have for its subject two of the Apostles, one for each

panel, according to the scheme adopted for this section of the church. A lower window for the Tioga Street side of the church has been kindly offered in memory of Howard F. Maharg and Helen F. Cochrane, by the members of their families. This window will be one of the scheme which presents the events of the life of our Lord. The memorials also include stone frames, which will replace the present wooden frames.

"The prompt reply of members of our parish to the appeal to provide for the carving of the capitals of our columns and corbels in the church as memorials, has been a pleasant and gratifying surprise. The capitals in the chancel have been carved in memory of Vivian Frances Brown, James Brown, William Thomas Unwin, Richard Stevenson, Elizabeth E. Bavington, Anna M. Bavington, Mary Ellen Brower. Three corbels in the chancel have been carved in memory of Richard Stevenson, Sr., Gertrude R. Simons and James Brower.

"In the nave of the church the capital nearest the pulpit will be carved in memory of Harry M. Albertson. The capitals of the next two columns and the two corresponding ones on the opposite side of the church with the four corbels over them will be carved in memory of Jeremiah Hull, Elmira Sibbitt Hull, William Wesley Beckner, Wilhelmina Ackley Beckner.

"The church may consider itself fortunate in receiving these beautiful memorials; and the donors, we believe, are displaying wisdom by placing memorials where they will be inspiring and helpful to those who may see and appreciate them, and, thereby, have reason to glorify God."

By the will of the late Edmund A. Souder, recently probated, among other charitable bequests are gifts to the Episcopal Hospital and the Visiting Nurses' Home of \$1,000 each.

WASHINGTON'S BIRTHDAY MEETING

All Churchmen are urged to attend the annual Washington's Birthday meeting under the joint auspices of the Church Club, Central Missionary Committee and Brotherhood of St. Andrew, to be held at the Church of the Holy Apostles, Twenty-second and Christian Streets, on Saturday, February 22d, beginning at 5 P. M. Supper will be served and in the evening there will be further discussion. The meeting will be devoted to a discussion of the plans and program of the coming "Every-Member Campaign" for personal service. This will be an opportunity to become acquainted with the details of the movement and how to get the most out of it for your parish. The speakers cannot be definitely announced, though it

is expected that Dr. R. W. Patton, of New York, will be one and a man from overseas who can discuss the problem of the relationship of the demobilizing army to the Church will be another. Detailed information will be sent through the mails. This Conference will be more than worth while and each Churchman should make a special effort to be present.

WHAT NEXT?

By George Wharton Pepper, Chairman
Pennsylvania Council of National
Defense

The neighbors had been a little slow in reaching the scene of the fire, but once there, they worked with a will.

They succeeded in saving a part of the house, but the stored supplies for the winter were destroyed. The barn with its contents was a total loss.

The farmer had lost his life in a vain effort to save the youngest child, who had been sleeping in an upper room. The widow and surviving children were huddled together in a pathetic group behind the ruined house.

It was cold and the night was drawing on.

"What next?" asked one of the rescuers.

"Home and supper for me," was the response of a hard-faced man, as he turned toward the Ford that had brought him in answer to the call for help.

"But what about the widow and children? Who's to take care of them—feed and shelter them—make the ruined house habitable and give them a fresh start?"

"Let George do it," was the retort, as the motor disappeared in the gathering gloom.

As soon as the armistice is signed, firing ceases. No more artillery preparation. No more rushes over the top. No more hand-to-hand fighting. No more battles in the air or on the sea. No more bombing of hospitals or of civilian centers. No more destruction of ships by death-dealing torpedoes. No more casualty lists.

At home, too, the conditions of life will be transformed. No more feverish haste to do the things that need to be done as long as fighting lasts. Individuals and groups of war-workers will begin to feel that life has become strangely empty and purposeless.

"What next?" will be the question on many lips.

The Pennsylvania Council of National Defense came into existence for the purpose of service. When its service is no longer needed its elaborate and expensive organization should be dissolved. It is composed of some 20,000 busy people. It has engaged in a long list of activities. It has spent and is spending a great deal of the people's money. The important question is whether the workers should

now roll down their sleeves, put on their coats, jump into their motors and go home. This leaflet is not intended to supply a final answer to this question. It is intended to help people to think about the situation with sufficient definiteness to supply their own answer to the question—"What next?"

1. *Is there to be no more anxiety about food supply?* Who is to study the problems of production, conservation and distribution?

The armistice does not end the task of the Food Administration. The Administration will continue in existence at least until the signing of the treaty of peace. That may not happen for six months or more. After that, the Food Administration will either be continued or it will not. If it is continued, the intimate co-operative relation between it and the Pennsylvania Council of National Defense will continue as heretofore. If the Food Administration is *not* continued, Pennsylvania will have enormous food problems to solve for herself. The Department of Food Supply, working in conjunction with the State Department of Agriculture, will have a vast amount of work to do.

For we must not forget the widow and children huddled behind the ruined house. What about Belgium? France? Italy? Poland? Armenia? Serbia? What is to be our food-policy toward hungry people in Bulgaria, Turkey, Russia, Austria, Germany? The late Kaiser is fortunate in having all his husky sons unharmed and they can no doubt raise garden-stuff for the need of the family. But it is otherwise with the widows and children whom the Hohenzollerns have deceived, impoverished and deserted—what about *them*?

2. *Is the problem of the Returning Soldier going to solve itself?*

What about the halt, the maimed and the blind? They must be trained for useful work and placed in industry after they are trained. The Federal Board charged with this duty will be to a great degree helpless in Pennsylvania without the co-operation of a local organization.

And what about the unhurt men? They will have survived the perils of the sea and the violence of enemies. But can they withstand the mistaken kindness, the hysterical adulation, the emotional attention which will certainly be heaped upon them unless in every community the danger is foreseen and a healthy public sentiment created?

3. *What is the task ahead of our Department of Civilian Service and Labor?*

The Director of this Department is also Federal Director of Employment for Pennsylvania. He has the most difficult problem of any to contend with, when wages are high and labor is short. What will the situation be when certain lines of industry slacken, when there are

several workers competing for the same job, when wages fall and prices rise?

4. *To what extent will the preservation of local order require special attention?* In the transition days, after the armistice is signed, will there be need for the well-trained and well-equipped and adequately disciplined local volunteer police forces?

5. *After the armistice*, as before, there will be approximately one million people in Pennsylvania who do not speak English. What are we going to do about it? Shut our eyes—or make sane plans and get to work? The Bureau of Americanization has ahead of it a task worthy the time and effort of our ablest and most intelligent citizens.

6. *If American life and ideals* should be interpreted to the foreign-born, is there any need of interpreting to the American-born the life and ideals and achievements of our Allies in the war? Is there room for an educational bureau which will disseminate in advance such accurate information as will make our people more responsive when they are asked to make sacrifices for people abroad? Mr. Dooley once charged Mr. Hennessy with not knowing whether the Philippines "was islands or canned goods." What do we really know about Japan, Russia, and southern and southeastern Europe? We are certainly going to object to short rations for the benefit of people who seem as unreal as if they lived on Mars.

7. *Who is going to use unprejudiced common sense* in studying the question of nurse-supply in Pennsylvania? We like to think that there is to be no more war and no more epidemic. Even pacifists admit that there is still a possibility of the recurrence of epidemic. Are we going to be content to rely on the small regular army of trained nurses who recently proved distressingly inadequate in point of numbers? Are we going to make the perverse and unintelligent attempt to confine the training of volunteer nurses' aids to women over thirty-five—in the hope of forcing younger people either to get no training at all, or else to drop all other life-work and adopt nursing as a profession? Or, on the other hand, is Pennsylvania going to see to it that the rudiments of nursing become an essential part of the education of every young woman. Has our Department of Medicine, Sanitation and Hospitals a task ahead of it which should enlist the service of the ablest and best?

8. *There is going to be a big reaction* against military training and discipline. No more war. No more soldiers. No more draft. Who will keep Pennsylvania reminded that our educational system needs to be permanently supplemented by the rigors of military training and service, both for the sake of the boys and for the safety of the nation? This reminder ought to be unnecessary—but it isn't. Unfortunately the casualty lists included only those who understood

this need. Those who do not understand were never at the fighting front and they are, consequently safe—but not sound. They will be heard from. But we must see to it that they do not have things all their own way.

9. *How about Motor Transport Service?* This means of supplementing carriage by rail has come to stay. The motor resources of all communities must always be inventoried and so organized that they can be made available at instant call.

10. *What about the problems of Child Welfare?* These problems are always acute in war time. But after the war they will demand and should receive an even greater amount of intelligent study. Has our Department of Civic Relief any contribution to make along this line?

11. *We have lately learned the value of education* through the spoken word and through popular singing. Are we going to forget what we have learned?

Washington may or may not dissolve the national organization of Four-Minute Men. But Pennsylvania at any rate must keep our speaking-army in service and use it for every end that concerns the welfare of the state, of the Nation, or of the peoples we may be called upon to help. The day of the Liberty Sing is not drawing to a close—it is just dawning.

12. *Are there to be more Liberty Loan Campaigns?* Certainly the government will have to continue for some time to borrow huge sums of money. To bring about the absorption of these loans by the people of Pennsylvania will require organization. Whether or not the Treasury decides to continue the Liberty Loan and W. S. S. organizations in their present form, the forces of local Councils of Defense must be kept ready for mobilization in order to co-operate (as heretofore), to reinforce or to substitute.

13. *What about the tasks*, now unforeseen, to which a period of reaction and reconstruction is certain to give rise?

The Pennsylvania Council of National Defense was appointed by the Governor whose term is about to expire. But the in-coming Governor will take office at a critical time in the history of the commonwealth. He must have in every community an effective non-partisan body of patriotic citizens, ready to respond to any call which he may make upon them through the central organization. The time has passed when all responsibility for growth, development and preparedness can be shifted to the shoulders of state and local officials and organized departments of government. The officials must be the leaders and the governmental departments must represent the nucleus of organization and effort; but unofficial, non-partisan, civilian co-operation with the organized forces of the state may well furnish the solution of many of our most difficult problems.

After all is said, we come back to the idea of the *Community Council*, which really lies at the foundation of the structure of our Council of Defense.

In every county of the state, reporting to the central organization and responsible to it, there should be at least one permanent, non-partisan group, comprising all the most effective workers in the community, both men and women, who should combine the functions of a committee of vigilance and a committee for action. Every approved activity should be within their scope, whether affecting the welfare of locality, of state, of Nation or of peoples whom we may be called upon to help.

Such a group is the local Council of National Defense, creating other similar subordinate groups wherever within the county the need for them arises. The Council should address itself with intelligence and vigor to each approved task that presents itself, and, having discharged it with thoroughness, should draw a long breath and, unwearied, ask the cheerful question—

"WHAT NEXT?"

NEW ALTAR AT ALL SAINTS' CHURCH, NORRISTOWN

On Sunday, in the octave of All Saints', Bishop Rhinelander blessed what is perhaps one of the most beautiful altars in the Diocese of Pennsylvania. Recently erected in All Saints' Church, Norristown, it is a thankoffering made possible by a bequest in the will of the late Miss Elizabeth Swift, for many years a communicant and benefactress of the parish. The church, parish house and rectory were built largely by gifts received from Miss Swift. About five years before her death Miss Swift began a series of improvements that have added much to the beauty and dignity of the church. It was planned to have them culminate in a beautiful altar, and now the altar has completed the whole scheme as originally planned. Altar and reredos are of French Caen stone. The figures, bas-relief, and other carvings, exquisitely wrought, together with the almost perfect proportions, present a very pleasing effect. The theme is the work of the Holy Spirit. The central figure is the Christ, "raised by the Spirit," with the light grave clothes, wound prints, and corona. The bas-relief on the gospel side represents the Holy Spirit in the Incarnation. It is the Annunciation. The figures of the Blessed Mother and the angel are strong and true. The depth of the carving is fully three inches. The bas-relief on the epistle side represents the work of the Holy Spirit in the Church—Pentecost. In this relief there are in all eleven figures. The outer figures are Saints Peter and Paul, and surrounding figures and bas-relief are twelve canopied angels. The central figure and the bas-reliefs are under pierced

canopies exquisitely carved. The canopies are of the richest and most ornate Gothic, with very few joints, and, therefore, of necessity, carved from good-sized blocks. All the canopies are ceiled and have been carved from the solid, from which the canopies also are carved. Above all are beautiful moldings, pierced crestings, and carved pinnacles.

There are two spacious gradines, also a roomy tabernacle containing a cedar-lined steel safe. On the stone door of the tabernacle is carved a descending dove within a triangle.

The altar itself is perhaps the most attractive part of the whole. There is an unusual richness of deep carvings. The front is a series of Gothic arches supported by clustered columns. Between the columns are shields containing the implements of the passion. The grape-vine and wheat-ear are used with artistic effect in molding and elsewhere. The altar is nine feet three inches long, the reredos about fifteen feet square.

The architect is Mr. Edward T. Boggs, who has shown great skill in applying Gothic principles. Mr. Boggs has for many years been an active communicant of the parish. The actual work of carving and building was done by the firm of Mr. John Brockhouse of Philadelphia. Mr. Brockhouse personally carved the larger figures and the bas-relief. The models were made by Mr. Frank Juran.

At the same time were blessed a beautiful Gothic sanctuary lamp erected to the memory of Mary S. Nicklows, mother of the parish organist, and six specially designed candlesticks. The lamp, in keeping with altar and reredos, was given by members of the Nicklows family. The candlesticks, designed by Mr. Boggs, are part of Miss Swift's gift. Mr. Boggs is responsible also for the many other beautiful furnishings put in All Saints' Church during the last eight years.

NEW WINDOW AT VALLEY FORGE CHAPEL

Washington Memorial Chapel at Valley Forge has been further embellished by the installation of the remaining chancel window, a handsome and unique addition to the many beautiful memorials that grace this remarkable building.

The window which is known as the "Bishop White window" will be dedicated at a later date. It was designed by Nicola D'Ascenzo and built at the D'Ascenzo Studios, Philadelphia. Like the other windows at Valley Forge Chapel it is of the early Gothic period, and is typical of the famous medallion windows of Chartres Cathedral, France. It contains in all ten medallions, illustrating ten different incidents in the History of the Church, showing its progressive development from its establishment at Jerusalem to the present time through the Anglican Communion.

1 and 2. The first medallion is the one

entitled St. Peter at Jerusalem, the second St. Paul and St. Barnabas at Antioch. Each of these medallions suggesting the earliest efforts to establish the Christian Church.

3. St. Paul at Rome. Paul addressing the Roman Emperor is the subject of this medallion.

4. Is a medallion containing three Saints of the British Isles. St. Patrick and St. Columba standing. St. Patrick holding the shamrock symbol of the Trinity. St. Columba the "Saintly" builder, stands holding the model of a church. St. Martin seated. A druid oak in the background completes the picture.

5. The Baptism of Clovis. Remegius, Archbishop of Rheims officiating at this ceremony. In the foreground are seen Burgundians who have come to see the warrior baptized.

6. The Council of Arles. This medallion depicts the signing of the edict of the British Bishops.

7. Baptism of Pocahontas. Captain John Smith is seen standing besides Pocahontas during the ceremony.

8. Is an allegorical presentation of "The Church of the English People." There are two principal figures, one representing the Society for the Propagation of Christian Knowledge. The other representing the "Society for the Propagation of the Gospel." Frontiersmen, Indians, Negroes, etc., are seen in the foreground suggestive of the missionary field.

9. A medallion with a view of the Arch of Constantine.

10. A medallion containing a presentation of the Episcopal Cathedral at Washington.

In the tracery top and also in the background of the window, may be noted many interesting details such as the woodsman felling an evergreen, suggesting the first Christmas tree in the Virginia Colony. Another detail is the allegorical presentation of the Church Triumphant. A ship weathering the stormy sea, guided by St. George, the Patron Saint of England. The details in the main part of the window are St. Wilfred of York, and Venerable Bede, with a pilgrim carrying a pennant in which are symbolized the five wounds.

The symbols introduced are those of the four Evangelists. The Seal of the Diocese of Washington, and the Arms of George Washington are also included among the decorative features, bringing the historical sequence down to our own time.

Washington Memorial Chapel will no doubt rank high in the esteem of future generations of connoisseurs and art critics, for its position as a distinguished example of Ecclesiastical Architecture and Craftsmanship is already assured. The Diocese of Pennsylvania may justly claim to possess one of the finest examples of modern Ecclesiastical Art in America.

F. E. M.

JEWELS OF IMPORTANCE

J. E. Caldwell & Co.
Juniper and Chestnut Streets
— Philadelphia —



Modernizing Old Organs
Our Specialty

Our Organs Are Our
Best Salesmen

HASKELL

A Name Symbolical of Merit

PIPE

ORGANS

1520 Kater Street

Work of the best material,
scaled and voiced for your
building.

Not stock in any part, but
designed and built to meet
existing conditions.

:: :: Philadelphia



THE publishers of THE
CHURCH NEWS OF THE
DIOCESE OF PENNSYLVANIA
use M-H papers for
fine printing results.

Dependable in quality and
conservative in price.

Your inquiries for samples
and information solicited.

MEGARGEE - HARE
PAPER COMPANY

12 South Sixth Street, Philadelphia



Does it Make any Difference

what kind of oil you
pour in *your* car?

You will find a large
difference in the oper-
ation of your motor if you will select for
your use

Perfection Motor Oil

Refined from Pennsylvania Crude Oil



REG. U.S. PAT. OFF.

111 North Broad Street, Philadelphia, Pa.

THE CHURCH TRAINING AND DEACONESS HOUSE

A conference with afternoon tea was held by invitation of Miss Coles on January 17th, at her house, gathering together the Board of Council, the Board of Managers, and members of the Faculty. Consideration was given to three practical questions:

Whether to add to the present two years of teaching and training a third year for such students as may be so disposed and able to take a post-graduate course of specialized instruction and work. This was recommended to a committee of the Faculty.

It was recommended and referred to the Board of Managers that rectors of parishes be earnestly requested to make known to their congregations and schools the opportunities here offered to young women who desire to prepare for Church work, and that rectors be asked also to send annual offerings from their parishes for the support and extension of the work.

In considering greater publicity the conclusion was reached that graduates of the House, who are now in many Dioceses, and in all parts of the mission field, and express enthusiastic appreciation of the teaching and training which they have received, are the best representatives and agents to make generally known the efficiency and usefulness of this Training House.

J. DEWOLF PERRY,
Vice-President and Warden.

ST. MARTHA'S HOUSE AUXILIARY

St. Martha's Auxiliary heartily appreciates the courtesy of the Board of Incorporators in allowing us to present briefly an account of our work at this meeting. The Board of St. Martha's Auxiliary holds nine monthly meetings each year, and meets with the general society at two semi-annual meetings, making eleven meetings in all.

These Board meetings, though composed of women active in present war work, are fully attended, as the members realize that only by constant and active knowledge of the House can we be of benefit and use to it. St. Martha's Auxiliary is now contributing yearly over \$1,600 towards the support of the House and paying the salaries and sustenance of two resident workers. As the invested money from the fair held in 1914 by the Auxiliary for the benefit of St. Martha's House, is being steadily diminished for this support it is our intention to at once begin a systematic effort to enlist a large body of new visiting members, that through their dues more money may come in and, of even greater importance, new interest in the House and its splendid management may be created. As it is undoubtedly the experience of both Boards, that when a usual knowledge of St. Martha's House is obtained no further

argument or advertisement is required. the person so informed becomes an enthusiastic convert to St. Martha's convincing need of being. St. Martha's Auxiliary desires to again at this meeting pledge our loyalty to St. Martha's House and to Deaconess Colesbury, and to express our gratitude to the Board of Incorporators who have created and maintained this noble work.

Respectfully submitted,
ELSIE LOUIS COOKMAN,
Vice-President.

January 17, 1919.

WORK OF THE C. P. S.

From a chaplain in the front line trenches:

"I believe I acknowledged your everything received from you the last being the book 'Happy-Go-Lucky' which I was delighted to have. Do you remember the box of puzzles you sent me? I put them in a little writing room, which I have with the Y. M. C. A. just behind the lines. The puzzles were constantly in use and disappeared and thus got into the pockets of the men as I intended they should. A few days ago while going through the pockets of one of our men who was killed in action I found that his effects consisted of those puzzles and some French coins."

IT ISN'T YOUR CHURCH—IT'S YOU

"If you want to work in the kind of a church

Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

"You'll only find what you left behind,
For there's nothing that's really new;
It's knock at yourself when you knock
your church;
It isn't your church, it's YOU.

"Real churches aren't made by men afraid
Lest somebody else goes ahead
When every one works and nobody
shirks,
You can raise a church from the dead.

"And if while you make your personal
stake
Your neighbor can make one, too,
Your church will be what you want to
see—
It isn't your church, it's YOU."

Burpee's Seeds Grow

Send for the Burpee Annual.
It tells of the Best Seeds
that Grow. It is sent free
on application.

W. ATLEE BURPEE CO.
Seed Growers Philadelphia

E. MAENE ART FURNITURE

SCULPTOR

INTERIOR AND EXTERIOR DECORATIONS

COMPOSITION STONE

312 SOUTH FOURTH STREET
309 SO. LAWRENCE STREET
(Between 4th and 5th, Spruce and Pine)
PHILADELPHIA, PA.

W. R. EDELMAN & CO.

Bankers

Stock Exchange Building
Philadelphia

TRADE MARK **NICE** REG. U.S.A.

The name to go by when you go to buy

Varnishes, Paints
Stains, Enamels

They Are Quality Products
Through and Through

Ask for Color Cards and our free booklet
"Paint Pointers"

EUGENE E. NICE

Philadelphia, Pa. Camden, N. J.



MEMORIALS FOR EASTER AND ASCENSIONTIDE

Original and Churchly designs
for Church and Cemetery

Information cheerfully forwarded, and illustrated data
sent upon request

J. & R. LAMB

23-27 Sixth Avenue
NEW YORK

MEMORIALS
WINDOWS : DECORATIONS
THE D'ASCENZO STUDIOS
1608 Ludlow St. Philadelphia
101 Park Avenue New York
REFERENCES
Washington Memorial, Valley Forge
St. Mark's P. E. Church, Frankford, Phila., Pa.

HOLMESBURG GRANITE CO.

809 Commercial Trust Building

15th ST. & S. PENN SQUARE, PHILA.

Telephone, Spruce 2171

JOSEPH DE STEFANO
Clerical Tailor & ImporterCASSOCKS
SURPLICES
STOLES GOWNS
HOODS

Anything Clerical

Specialty in Bishop Robes

Bell Phone Walnut 2176

1040 Pine St., Philadelphia, Pa.

**CHURCH VESTMENTS**

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

72 Madison Avenue, New York

R. R. Bringham & Co.

1924 Arch Street

Philadelphia, Pa.

FRENCH'S

"Quality First"

Paints and Varnishes

Owners specifying French's Paints and Varnishes are securing the best.

We are in a position to fill the wants of the most exacting.

Consult us when you are in the market.

SAMUEL H. FRENCH & CO.

(ESTABLISHED 1844)

PHILADELPHIA, PA., U. S. A.

**Evangelical
Education Society**
of the
Protestant Episcopal Church

OFFICE

The Church House

Room 11

Twelfth and Walnut Sts., Philadelphia

SCHOLARSHIPS

Resolved, That in granting aid, preference shall be given to Candidates for Holy Orders who possess full literary qualifications, and who are worthy on account of Christian character, high scholarship, vigorous health, and natural energy and force.

We give our contributors the choice of agency in the great work of preaching the Gospel. They may do either by the living voice or the printed page.

Officers of the Society

BOARD OF MANAGERS

President,

WILLIAM S. HARVEY.

General Secretary,

REV. S. LORD GILBERSON, M.A.

Active Vice-President,

RT. REV. THOMAS J. GARLAND, D.D.

Treasurer,

ALFRED LEE.

General Counsel,

HAROLD GOODWIN.

TERM EXPIRING 1918.

Rev. J. G. Bawn, Ph.D., Philadelphia.

Rev. Carl E. Grammer, D.D., Philadelphia.

Rev. McIlhenny, Philadelphia.

Rev. J. DeWolf Perry, D.D., Philadelphia.

Rev. Royden K. Yerkes, D.D., Philadelphia.

Charles H. Clarke, Philadelphia.

Wm. M. Coates, Philadelphia.

George R. Yarrow, Philadelphia.

TERM EXPIRING 1919.

Rev. Llewellyn N. Caley, B.D., Philadelphia.

Rev. Robert Johnston, D.C.L., Philadelphia.

Rev. Stewart P. Keeling, Philadelphia.

Rev. Floyd W. Tomkins, S.T.D., Philadelphia.

J. Turley Allen, Philadelphia.

Henry Bassett, Philadelphia.

Geo. B. Hawkes, Philadelphia.

Robert P. Shick, Philadelphia.

TERM EXPIRING 1920.

Rev. W. S. Baer, Elizabeth, N. J.

Rev. Joseph P. Morris, Philadelphia.

Rev. Phillips E. Osgood, Philadelphia.

Rev. George H. Toop, D.D., Philadelphia.

Morris Earle, Philadelphia.

Harold Goodwin, Philadelphia.

J. Nicholas Mitchell, M.D., Philadelphia.

Howard R. Sheppard, Philadelphia.

Committee on Finance.

William M. Coates.

George B. Hawkes, Esq.

Alfred Lee, Treasurer.

Robt. P. Shick.

Geo. R. Yarrow.

Publication.

Rt. Rev. Thomas J. Garland, D.D.

Rev. J. DeWolf Perry, D.D.

Rev. George H. Toop, D.D.

Harold Goodwin.

Rev. S. Lord Gilberson, General Secretary.

FORM OF BEQUEST

I give, devise and bequeath to The Evangelical Education Society of the Protestant Episcopal Church Dollars Real Estate for the general purpose of the Society.

25th Anniversary Sale

Books and Stationery at one-half and less than the regular prices. Many titles of interest to the booklover. Call and examine them :: :: ::

GEORGE W. JACOBS & CO.PUBLISHERS BOOKSELLERS
IMPORTERS STATIONERS

1628 Chestnut Street, Philadelphia

**A Perfect Dinner
Demands***Whitman's*

Salted Nuts, Favors, Bon Bons to harmonize with the table decorations

1316 Chestnut St.

WRITING good business letters on poor paper is like wearing rundown shoes with your full dress suit. Use

Stability Bond

(White)

for your correspondence. It reflects the character of your business.

Use

Isis Bond

(White and seven colors)

for general office forms and circulars.

Envelopes to match either of the above.

Ask your printer; he will co-operate.

CHARLES BECK CO.

Philadelphia

The home of  Good Papers

CHOIRMASTER AND ORGANIST, thoroughly experienced, is open to engagement. Address Choirmaster, CHURCH NEWS, 1016 Arch Street.

THE EPISCOPAL ACADEMY

Locust and Juniper Streets
FOUNDED 1785

With Which Was United in 1915

The De Lancey School

The Curriculum—The course provides a thorough training for Christian citizenship from the age of 6 until entrance into any college, university, technical school or business.

The Faculty—The consolidation of these two well-known leading schools has made possible, by selection, a faculty of expert and successful masters of long experience.

Separate Building for Younger Boys—A special feature of interest is the completely equipped modern building for boys in the Lower School. Here the boys from 6 to 10 or 11 years old have the continuous oversight of the Masters of their respective Forms.

New students may be enrolled at any time. Registers mailed on application.

REV. PHILIP J. STEINMETZ, JR.,
Headmaster.

Rt. Rev. Philip M. Rhinelander, D.D.,
President Board of Trustees

Chestnut Hill Academy

30 minutes from Broad Street Station, Phila.

Board of Directors

RT. REV. PHILIP M. RHINELANDER, President
SAMUEL F. HOUSTON, Vice-President
GEORGE WOODWARD, M.D., Sec'y and Treas.

James M. Beck	J. Levering Jones
Walton Clark, Jr.	James R. Sheffield
Edgar Dudley Faries	Francis D. Lewis
Randal Morgan	E. W. Clark, 3d
Francis I. Gowen	Edward B. Robinette
Jacob S. Disston	

JAMES L. PATTERSON, Head Master,
Chestnut Hill, Pa.

FRIENDS' CENTRAL SCHOOL

was established in 1845 for instruction of Friends' Children and for others who are in sympathy with Friends' Educational aims—moderation, thoroughness and character building, as well as book learning.

WRITE FOR YEAR BOOK OF RATES

and general information of the Friends' Educational System from Kindergarten to College.

PERCIVAL TAYLOR REX
EMMA BARNES WALLACE
Acting Principals

15th and Race Sts., Philadelphia

ELEMENTARY SCHOOLS—

15th and Race Sts.
35th St. and Lancaster Ave.
17th St. and Girard Ave.
Greene St., Germantown

St. Luke's School

Wayne Pennsylvania

The School was founded at Fox Chase in 1863 as "Ury House School." It was removed by the present Headmaster to Bustleton in 1884 and renamed "St. Luke's School." In 1902 thirty acres were purchased near Wayne for its permanent home.

St. Stephen's College

ANNANDALE-ON-HUDSON
NEW YORK

Offers a thorough classical course leading to B.A. Also two years preparatory in Greek, Latin and Mathematics. Fees, including rooms, board, etc., are moderate. Scholarships awarded to highly recommended and well qualified young men.

Address

THE REVEREND THE PRESIDENT RODGERS

Home of the Merciful Saviour for Crippled Children

4400 Baltimore Avenue
Philadelphia

Incorporated 1882

The First Institution of its Kind in this Country, Now Thirty-four Years Old

The Home takes homeless, destitute, crippled children from any country, state or city, without board or entrance fee. It is a Mission to the extreme poor. Its motto, "In His Name."

Many of its children are those discharged from hospitals, who receive the best surgical, medical and religious care. The training is according to the trend of the child's mind, and many improve to such an extent after years in the Home that they go out self-supporting men and women. It is the prolonged stay and the careful training and nurture which makes this possible.

Trades are given when physical condition permits.

The support is by Voluntary Offerings. A bed can be endowed and named in perpetuity for \$5,000.

A yearly bed can be supported and named at \$200 per annum.

Houses can be built and endowed for various sums of money.

Anyone wishing to aid in the work, address

MRS. HOWELL LLOYD
Conshohocken, Pa.

FRIENDS' SELECT SCHOOL for Boys & Girls

The Parkway, between 16th and 17th Sts.
Philadelphia



Suburban atmosphere in the heart of the city. Primary, Intermediate and High School. Emphasis on broad general culture and simple Christian living, with regards for the needs and aptitudes of each child. Pupils enter at any time. Catalogues.

WALTER W. HAVILAND, Principal

Robert Shoemaker & Co.

Importers and Wholesale

Druggists

Manufacturers of Flavoring Extract Vanilla and Pure Spices
Importers of Lucca Cream Olive Oil

N. E. Cor. Fourth & Race Streets,
Philadelphia

Established 1837

You don't have to "save the wrappers" to get the good out of

TARTAN BRANDS

ALFRED LOWRY & BRO.

Wholesale Grocers Philadelphia

Compensation Experts Rate Reducers

Beidler & Bookmyer INSURANCE

424 WALNUT ST., PHILADELPHIA

Special Rates for Automobile Insurance

WILLIAM B. MARGERUM

GENERAL VICTUALER

Dealer in the Finest Quality

BEEF, MUTTON, LAMB, VEAL,
HAMS, BACON, LARD, TONGUES

And Provisions in General

THE STANDARD HOUSE FOR THE CHOICEST THE MARKET PRODUCES

STALLS, 1000 to 1020 Tenth Avenue

913 to 921 Ninth Avenue

OFFICE, 28 to 35 Avenue A

READING TERMINAL MARKET

12th and Arch Sts. Philadelphia

Telephone Connections

Bell, 2702 Filbert, 2703 Filbert

Keystone, 256 Race

Get the Apollo and Family Brands

of pure food from your grocer.

HALPEN, GREEN & CO., Philadelphia

You who think of your less fortunate fellow citizens will be interested to know that during the past year

The Society for Organizing Charity

419 South 15th Street, Philadelphia

gave advice, information, assistance, friendly service to 5,105 families in their homes, and to 5,996 homeless men and boys, and disbursed in material relief \$67,000

Endorsed by Philadelphia Chamber of Commerce

CONTRIBUTIONS SOLICITED

STEVENS HECKSCHER, President

HENRY TATNALL, Treasurer

This advertisement is paid for by a friend of the Society

The Children's Aid Society of Pennsylvania

depends in large part for the support of its work upon private contributions. It does for homeless and neglected children what you would like to do if you had the time and opportunity.

- ☐ The Society helps children who are in trouble without restriction as to race, creed or color, providing for them with due regard to their religious faith.
- ☐ It places children in good private families—usually in the country—with or without payment of board, according to circumstances.
- ☐ It selects foster homes by a most careful process of investigation carried on by skilled agents through personal visits.
- ☐ It supervises children after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committee.
- ☐ It now has over 2300 children in its care. For about 1100 of these children the Society pays board in carefully selected families in the country.
- ☐ Anyone willing to consider taking a friendless child into their family is urged to write for further particulars.
- ☐ Checks payable to the Society will be promptly acknowledged and used for this child-saving work. **Bequests are solicited.**

Endorsed by Philadelphia Chamber of Commerce

Main Office 419 South Fifteenth Street Philadelphia

The Sheltering Arms

OF THE

Protestant Episcopal Church

717 FRANKLIN STREET

This institution will care for, in extremity, any mother with a young child—whether a young girl who has gone astray through temptation or neglect, or a deserted wife. It also receives motherless babies or foundlings.

J. C. BOGAN, Treasurer

660 Drexel Building, Philadelphia

ESTABLISHED 1840

78th YEAR OF GOOD PAINTING
INTERIOR

Painting and Decorating

FINE PAPER HANGING

Bell Telephone, Walnut 972

F. A. BLACK & SON

FRANCIS F. BLACK

620 South Washington Square
PHILADELPHIA, PA.

Insurance

Conveyancing

One of our specialties: "Financing
your Real Estate"

LEWIS A. TAULANE

(C. William Spiess)

Real Estate in All Its Branches

S. W. Cor. Ninth & Walnut Streets

Mortgage Loans of all kinds negotiated

Commissioner of Deeds

Notary Public

for New Jersey

Established 1819

Telephone

JAMES T. ALLEN & SON

J. TURLEY ALLEN

Plasterers

510 North Eighth Street
Philadelphia

Learn to Save!

One Dollar Will Open an Account With
The Western Saving Fund Society
of Philadelphia

(Incorporated Feb. 8, 1847)

TENTH AND WALNUT STREETS



Whether you write, or not, you can, if you so desire, record your finger prints on your account with this Society.

There Are No Two Finger Prints Alike

The Finger Print is a positive safeguard against forgery.

The Signature that cannot be Forged Interest $3\frac{65}{100}$ Per Cent.

Assets, over \$44,000,000 Deposits, over \$39,000,000

OUR KENSINGTON OFFICE IS AT FRONT AND YORK STREETS

Efficiency in Thrift

Our latest booklet just issued shows how small amounts systematically saved and invested in seasoned dividend-paying securities will lead to a modest competency.

This fascinating booklet sent FREE ON REQUEST

BROWER & COMPANY

Stock Brokers

Real Estate Trust Building
Philadelphia

Bell, Walnut 4121

HADDON HALL

North Carolina Avenue and Boardwalk
ATLANTIC CITY, N. J.

Capacity 450 Open All The Year Music

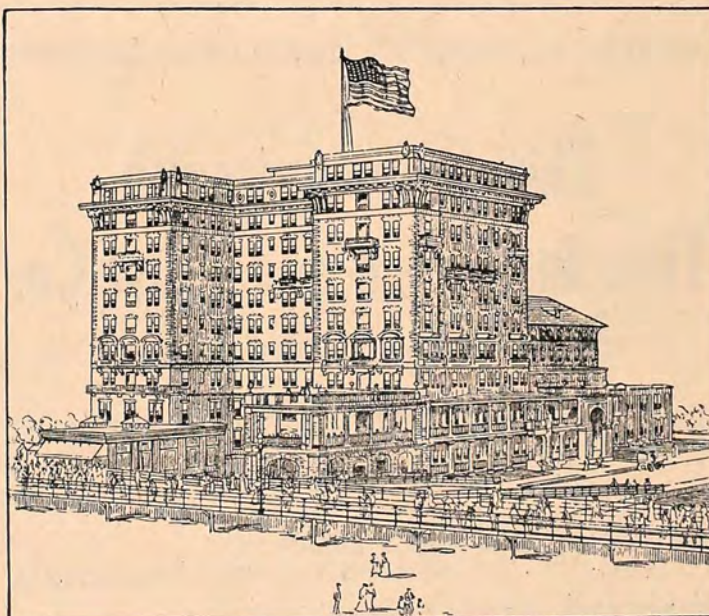
Golf and Yacht Privileges

Sea Water in all Baths

All Sleeping Rooms have Private Baths or Running Water

Many and Varied Automobile Trips from Ten to One Hundred and Fifty Miles

LEEDS & LIPPINCOTT



CHALFONTE

ATLANTIC CITY

The Leeds Company

ALWAYS OPEN

ON THE BEACH

Capital . . \$1,000,000

INCORPORATED
1871

Guarantee Trust and Safe Deposit Company

316, 318, 320 Chestnut Street

Uptown Office
1422 South Penn Square
Opposite City HallWest Phila. Office
9 South Fifty-second St.

Rents Safes

Acts as Executor, Trustee, Administrator,
Guardian

Registrar of Stocks

Takes Charge of Real Estate

Loans Money on First Mortgages

Allows Interest on Deposits

Receives for Safe Keeping Valuables
of Every DescriptionReceipts for and Keeps Wills
Without Charge

SAVINGS FUND

CLARENCE L. HARPER
ELMER G. PARSLYALBERT E. TURNER
ARTHUR PECK

HARPER & TURNER

INVESTMENT BANKERS

1000-1012 Stock Exchange Building

Philadelphia

MEMBERS PHILADELPHIA STOCK EXCHANGE

Private Wire to New York

SPECIALISTS IN

SECURITIES FREE OF PENNSYLVANIA STATE TAX

We own at all times a diversified list of investment bonds which have been chosen after thorough examination and which we believe yield as large an income as is commensurate with

SAFETY OF PRINCIPAL

This list will be sent on application. Quotations or information on securities will be supplied at any time upon request.

CAPITAL \$1,000,000.00 SURPLUS \$1,250,000.00

The Commonwealth Title Insurance and Trust Co.

Chestnut and Twelfth Streets

PHILADELPHIA

PAYS INTEREST ON DAILY BALANCES
INSURES TITLES TO REAL ESTATERENTS SAFE DEPOSIT BOXES \$3 TO \$100
TAKES ENTIRE CHARGE OF REAL ESTATEACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND
TRUSTEE. WILLS RECEIPTED FOR AND KEPT
WITHOUT CHARGE

WE INVITE YOUR BUSINESS

DIMNER BEEBER, President JAMES V. ELLISON, Treasurer

My Financial Secretary

is the term mentally applied by our members when calling on the resources of Investors' Service.

For we are all that, and more, to those who use our facilities for analyzing, purchasing, following up and disposing of securities in a thoroughly systematic and scientific manner.

The plan is logical as the relation between lawyer and client.

Investment Registry of America

INCORPORATED

H. EVAN TAYLOR, President

Morris Building, Philadelphia

BOSTON

BALTIMORE

Investment Registry, Ltd., London, Eng.